The Secret Commonwealth of Elves, Fauns & Fairies

Robert Kirk

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AN ESSAY

OF

The nature and actions of the subterranean (and,
for the most part,) invisible people, heretofore
going under the name of Elves, Fauns,
and Fairies, or the like, among the Low Country Scots, as they are
described by those
who have the Second Sight ; and now, to
occasion further inquiry, collected and compared, by a circumspect
inquirer residing
among the Scottifh-Irish in Scotland.

Secret Commonwealth

OR,

A treatise displaying the chief curiosities
as they are in use among diverse of the
people of Scotland to this day;
singularities for the
most part peculiar to
that nation.

A subject not heretofore discoursed of by any of our
writers; and yet ventured on in an essay
to suppress the impudent and growing
atheism of this age, and to
satisfy the desire of some
choice friends.

A spirit glided past my face,
    and the hair on my body stood on end.
It stopped,
    but I could not tell what it was.
A form stood before my eyes
-Job, 4: 15-16.

For they are a rebellious people,
    lying children,
children unwilling to hear
    the instruction of the LORD;
who say to the seers, “Do not see,”
    and to the prophets, “Do not prophesy to us what is right;
speak to us smooth things,
    prophesy illusions
Isaiah, 30: 9-10.

and the man whose eyes are open hath said
-Numbers, 24. 15.

For now we see only a reflection as in a mirror; then we shall see face to face.
-I Corinth. 13:12.

But we know that when Christ appears,[a] we shall be like him, for we shall see him as he is.
-1 John, 3-2.

The dead are in deep anguish,
those beneath the waters and all that live in them.
Job, 26:5

By Mr Robert Kirk, Minister at Aberfoyle
1691.

There is much that Man has forgotten,
but there is much that remembers Man.

~Andrew Chumbley, Khiazmos (Chumbley A. D., p. 25)

Mythology or something else?

The Tuatha Dé Danann

This is not part of the part of the original book of The Secret Commonwealth of Elves, Fauns & Fairies but it is really worth bringing up here because it ties in with it so well and this subject matches the strange passages in this book as well.

It is worth mentioning a mythological race in detail called the Tuatha Dé Danann (meaning people of the goddess Danu) from Irish folklore. This race was said to have existed in Ireland before the ancestors of the Celtic people took over and drove the Tuatha Dé Danann underground in the ancient burial mounds (Milesians)**. This is from Wikipedia** (Tuatha)**:**

> **They live in the Otherworld, which is described as either a parallel world or a heavenly land beyond the sea or under the earth's surface. Many of them are associated with specific places in the landscape, especially the sídh mounds; the ancient burial mounds and passage tombs which are entrances to Otherworld realms. The Tuath Dé can hide themselves with a féth fíada ('magic mist') and appear to humans only when they wish to.**

This statement from Lebor Gabála Érenn: The Book of Invasions makes it clear that the Tuatha De Danann may not have been human:

> **…the truth was not known beneath the sky of stars, whether they were of heaven or of earth.** (Lebor Gabála Érenn: The Book of Invasions)

Some other curious descriptions of these people from the same book are these:

> **The Tuatha De Danann under obscurity,**
> **a people without a covenant of religion;**
> **whelps of the wood that has not withered,**
> **people of the blood of Adam's flesh.**

The statement ‘without a covenant of religion’ suggests that their ways are totally foreign to the ways of the rest of humanity – if not outright alien to us. Maybe that could mean they aren’t bound to the whole Original Sin concept of human religion. The word whelp means young boy or girl, and so the

line that says, ‘whelps of the wood that has not withered’, could mean they maybe ageless or something like that.

This part of the book is where it connects the Tuatha De to the fairy-folk - or whatever other name they go by:

> **Nuadu after that twenty years,**
> **he brought the fairy-folk a-hosting**

Hugh Mynne, in The Faery Way, talks mentions how the Tuatha De Danann inhabit four cities, and these four cities represent the four seasons of the year, that turn around a great cosmic wheel. The Second Battle of Mag Tured (Stokes, 1891) **mentions these four cities of the Tuatha De Danann:**

> **There were four cities in which they learned lore and science and diabolic arts, to wit Falias and Gorias, Murias and Findias. Out of Falias was brought the Stone of Fal, which was in Tara. It used to roar under every king that would take the realm of Ireland. Out of Gorias was brought the Spear that Lug had. No battle was ever won against it or him who held it in his hand. Out of Findias was brought the Sword of Nuada. When it was drawn from its deadly sheath, no one ever escaped from it, and it was irresistible. Out of Murias was brought the Dagda's Cauldron. No company ever went from it unthankful. Four wizards (there were) in those four cities. Morfesa was in Falias: Esras was in Gorias: Uscias was in Findias: Semias was in Murias. Those are the four poets of whom the Tuatha De learnt lore and science.**

This is a statement from Fiona MacLeod regarding the symbolism of these four cities that are mentioned in Faery Way, by Hugh Mynne (Mynne, The Faery Way , 1996)**:**

> **There are four cities that no mortal eye has seen but that the soul knows; these are Gorias, that is in the east; and Finias, that is in the south; and Murias, that is in the west; and Falias, that is in the north. And the symbol of Falias is the stone of death, which is crowned with pale fire. And the symbol of Gorias is the dividing sword. And the symbol of Finias is a spear. And the symbol of Murias is a hollow that is filled with water and fading light.**

The Tuatha Dé Danann are heavily associated with the fairies that the Irish believe still inhabit the Irish landscape (Tuatha De Danann)**. Their descendants became the Aos Si, which are comparable to fairies or elves. From Wikipedia on this subject** (Aos Si)**:**

> **The aos sí are said to live underground in fairy forts, across the Western sea, or in an invisible world that co-exists with the world of humans. This world is described in the Lebor Gabála Érenn as a parallel universe in which the aos sí walk among the living.**

It's interesting that the Tuatha Dé Danann are often described as been surrounded by mist when they appear. Could this mist really be some kind of electromagnetic field surrounding them?:

> **26. …the Tuatha De and Nuada, their king, who came from the north of the world in a cloud of mist and a magic shower to Ireland and the land of the west.** (The First Battle of Magh Turedh)

> **29. …sent forth magic showers of sorcery and compact clouds of mist and a furious rain of fire, with a downpour of red blood from the air on the warriors' heads; and they allowed the Fir Bolg neither rest nor stay for three days and nights.** (The First Battle of Magh Turedh)

> **§55. So that they were the Tuatha De Danann who came to Ireland. In this wise they came, in dark clouds. They landed on the mountains of Conmaicne Rein in Connachta; and they brought a darkness over the sun for three days and three nights.** (Lebor Gabála Érenn: The Book of Invasions)

> **They burnt their ships at once on reaching the district of Corcu Belgatan (that is, Connemara today), so that they should not think of retreating to them; and the smoke and the mist that came from the vessels filled the neighboring land and air. Therefore it was conceived that they had arrived in clouds of mist.** (Stokes, 1891)

Clouds as a method of travel and communication for higher beings appears many times all through the Bible as well. Are these clouds caused by vehicles or some gateway opening up? Here are a few examples:

Exodus 24:15-18

> **When Moses went up on the mountain, the cloud covered it, and the glory of the Lord settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the Lord called to Moses from within the cloud. To the Israelites the glory of the Lord looked like a consuming fire on top of the mountain. Then Moses entered the cloud as he went on up the mountain. And he stayed on the mountain forty days and forty nights.**

Numbers 9:15-23

On the day the tabernacle, the tent of the covenant law, was set up, the cloud covered it. From evening till morning the cloud above the tabernacle looked like fire. That is how it continued to be; the cloud covered it, and at night it looked like fire. Whenever the cloud lifted from above the tent, the Israelites set out; wherever the cloud settled, the Israelites encamped. At the Lord’s command the Israelites set out, and at his command they encamped. As long as the cloud stayed over the tabernacle, they remained in camp. When the cloud remained over the tabernacle a long time, the Israelites obeyed the Lord’s order and did not set out. Sometimes the cloud was over the tabernacle only a few days; at the Lord’s command they would encamp, and then at his command they would set out. Sometimes the cloud stayed only from evening till morning, and when it lifted in the morning, they set out. Whether by day or by night, whenever the cloud lifted, they set out. Whether the cloud stayed over the tabernacle for two days or a month or a year, the Israelites would remain in camp and not set out; but when it lifted, they would set out. At the Lord’s command they encamped, and at the Lord’s command they set out. They obeyed the Lord’s order, in accordance with his command through Moses.

Mark 9:7

Then a cloud appeared and covered them, and a voice came from the cloud: “This is my Son, whom I love. Listen to him!”

The really bizarre thing mentioned in The Second Battle of Mag Tured text (Stokes, 1891) **is this description of a ship:**

Eri, Delbaeth's daughter, a woman of the Tuatha De, was one day looking at the sea and the land from the house of Maeth Sceni, and she beheld the sea in perfect calm as if it were a level board. And as she was there she saw a vessel of silver on the sea. Its size she deemed great, but its shape was not clear to her. And the stream of the wave bore it to land. Then she saw that in it was a man of fairest form. Golden-yellow hair was on him as far as his two shoulders. A mantle with bands of golden thread was around him. His shirt had trimmings of golden thread. On his breast was a brooch of gold, with the sheen of a precious stone therein. He carried two white silver spears and in them two smooth riveted shafts of bronze. Five circlets of gold adorned his neck, and he was girded with a golden-hilted sword with inlays of silver and studs of gold.

Ancient ships, using sails or oars as propulsion, cannot be made out of metal, particularly if they are very large, as that passage implied with the statement ‘It’s size she deemed great’. You need an industrial revolution, and at least steam engine-level technology, to be able to make big ships out of metal. The statement, ‘And the stream of the wave bore it to land’, implies that it was not sails or oars that were moving it, but something else entirely. Does this have something to do with the mist that comes up again and again throughout these accounts?

These passages about the Tuatha Dé Danann, from various sources, talk about how powerful they in their occultism are and their intellect:

> **The Tuatha De Dannan lived in the northern isles of the world (Hugh Mynne, in the book The Faery Way, says this about what northern isles means, ‘The term "northern islands" indicates the true home of the Tuatha, in the spiritual dimensions’), learning lore and magic and druidism and wizardry and cunning, until they surpassed the sages of the arts of heathendom.** (Stokes, 1891)

> **20. As for the Tuatha De Danann, they prospered till their fame went abroad over the lands of the earth. They had a god of wizardry of their own, Eochaid Ollathir, called the Great Dagda, for he was an excellent god. They had bold, hardy chiefs, and men proficient in every art; and they determined to go to Ireland. Then set out those daring chiefs, representing the military prowess of the world, and the skill and learning of Europe.** (The First Battle of Magh Turedh)

12. …From them are the Tuatha Dé and Andé, whose origin the learned do not know, but that it seems likely to them that they came from heaven, on account of their intelligence and for the excellence of their knowledge. (The Story of Tuan mac Carill)

An Ancient Hindu Text that Mentions the Real Way to Travel the Universe

There are plenty of passages in the ancient Indian text called the Yoga Vasishta that seems to talk about things such as singularities, black holes, parallel universes, time dilation etc., (there are too many quotes in the Yoga Vasishta to put here, but I've put them into their own book which you can read here: https://www.scribd.com/document/943592751/Quotes-from-the-Yoga-Vasishta-the-most-underrated-religious-text-of-all-time) but this particular passage gets really interesting.

The Fairy Lady who Travels Anywhere at any Moment by being Omnipresent which is Achieved by Accessing the Emptiness that Underlies the Universe and where Space and Time Collapse Yoga Vasishta 6.part 1b.83.2-6

> She made aerial journeys and navigated at pleasure over the expanse of waters. She moved on the surface of the earth just as the River Ganges glides on her silent course. She dwelt in the bosom of her lord like Lakshmi, the goddess of prosperity, abiding in the heart of Vishnu. With her mind she could travel in a moment over every city and country on the earth.
> This fairy lady flew in the air and flashed like lightning with the flashes of her twinkling eyes. She passed like a shadow over the earth, just as a body of clouds passes over a range of mountains. She passed without any hazard through grass and wood, stones and clods of earth, and through fire and water and air and vacuum like a thread passing through the hole of a heart. She lightly skimmed over mountain peaks and pried through the regions of the rulers of all sides of heaven. She penetrated into the cavities of the empty womb of emptiness and had a pleasant trip wherever she directed her flight **(This last line gives away how this travel is achieved. This is future science in case you can't tell. It is describing travelling by collapsing, or bypassing, space and time)**.

There's another passage from the Yoga Vasishta that also talks about people travelling to fairyland through the Vimana's.

Space Travel to the Higher World of Fairyland and that the Physical World is a Reflection of the Higher World Yoga Vasishta 4.39.31-34

> The world is filled with gardens like those in fairylands, and the sky is full with the airy castles of gandharvas and the abodes of gods. Men are seen to descend from the cloudless sky to the surface of the

earth, and rise upwards to heaven (in vimanas, flying chariots). Fairy cities, like the palaces of the gandharvas of the ethereal regions, are shown on earth and filled with the fairies of fairyland. Whatever there is or has been or is to be in this world are all like reflections of the revolving sky and heavenly bodies, or of a brass ball affixed to the top of a tower and darting its golden light below **(As above, so below)**. All these are only exhibitions of the various forms of manifestations of the selfsame God

Time Dilation Mentioned in the Fairy Mythologies

There is a strange phenomenon that occurs all over the world which are called Fairy Rings, which are caused by mushrooms growing in circles. That and the stone circles that were laid by ancient Man were considered to be portals to other realms, particularly the fairy realm, and were caused when fairies danced under the Moonlight. A lot of fears and superstitions have grown around them over the centuries, such as Celts believing that they would be pulled into the fairy realm if they entered into one. The Celts believed that circles, whether mushroom or stone ones, were places where the veil between worlds was thinned and one could start seeing the other side and its inhabitants.

The superstition I'm interested in the most are the claims of time distortion surrounding the claims of certain places though to be portals to other worlds. The phenomenon of time dilation, or distortion, in Fairy Circles is described on this site:

> The idea of magic time within fairy circles aligns symbolically with the concept of flow in our consciousness. Flow, as an altered state, mirrors the experience of stepping into a different temporal realm where time feels suspended or distorted. In flow, as in the fae world, individuals lose their ordinary sense of time, becoming fully immersed in the moment. Hours can pass in what feels like minutes, and this shift reflects the same experience seen in Celtic tales of fairy circles.
>
> Magic time, as portrayed in these stories, represents a break from the structured, linear perception of time. It embodies the timelessness one experiences in flow, where awareness of the external world fades, and the mind enters a state of heightened focus and presence. Just as the fae operate under their own mysterious rules, flow creates a reality governed by the internal rhythms of the mind rather than by external clocks.

A famous fairy encounter that is popularized in literature is from Thomas the Rhymer, also called Thomas of Ercildoune, circa 1220 to 1297. In this story he encounters a woman riding on a horse, looking very splendid to him. She is so splendid that he mistakes her for the Virgin Mary, but she informs him that she is the Queen of Elfland. The detailed of the story are summed up on this site, but the part I'm interest in is what's stated towards the end where it says that Thomas

was there for three days in the Otherland, but three years had gone by from our world.

In a book called The Science of Fairy Tales: an Enquiry into Fairy Mythology, by Edwin Sidney Hartland, written in 1891, there are three entire chapters dedicated to the phenomenon of time distortion, where what appears to be a few minutes, hours, days, in the fairy realm, turn out to be much, much longer periods of time in the human realm. These are some examples of time dilation that are reported in this book:

> The changeling himself in one of Lady Wilde's tales directs his foster-mother to Fairyland. The way thither was down a well; and she was led by the portress, an old woman, into the royal palace. There the queen admits that she stole the child, "for he was so beautiful," and put her own instead. The re-exchange is effected, and the good woman is feasted with food which the fairies cannot touch, because has been sprinkled with salt. When she found herself again at home, she fancied she had only been away an hour: it was three years. (Hartland, pp. 109-110)

> The captive, however, does not always require to be sought for: he is sometimes released voluntarily by his captors. A man who lived at Ystradgynlais, in Brecknockshire, going out one day to look after his cattle and sheep on the mountain, disappeared. In about three weeks, after search had been made in vain for him and his wife had given him up for dead, he came home. His wife asked him where he had been for the past three weeks. "Three weeks! Is it three weeks you call three hours?" said he. Pressed to say where he had been, he told her he had been playing on his flute (which he usually took with him on the mountain) at the Llorfa, a spot near the Van Pool, when he was surrounded at a distance by little beings like men, who closed nearer and nearer to him until they became a very small circle. They sang and danced, and so affected him that he quite lost himself. They offered him some small cakes to eat, of which he partook; and he had never enjoyed himself so well in his life. (Hartland, The Science of Fairy Tales: an Enquiry into Fairy Mythology, p. 135)

> …a more authentic story from the Vale of Neath may be mentioned. It concerns a boy called Gitto Bach, or Little Griffith, a farmer's son, who disappeared. During two whole years nothing was heard of him; but at length one morning when his mother, who had long and bitterly mourned for him as dead, opened the door, whom should she see sitting on the threshold but Gitto with a bundle under his arm. He was dressed and looked exactly as when she last saw him, for he had not grown a bit. "Where have you been all this time?" asked his mother. "Why, it was only yesterday I went away," he replied; and opening the bundle, he showed her a dress the "little children," as he called them, had given him for dancing with them. The dress was of white paper without seam **(Sounds like some interesting technology to be able to produce clothes without seams, like**

it was just all created as one piece or something by a machine. I decided to have a look on the Internet whether seamless clothing was possible, and sure enough it is – with industrial revolution technology or better. If this story is real then these nature spirits, or whatever they are, clearly have their own industries and technologies! This is the description of seamless clothes from this website of a seamless clothing manufacturer, 'You might be wondering what seamless clothing is, but it's simply clothing made without any seams or stitches, resulting in a smooth and comfortable fit that moves with your body. Unlike traditional clothing, seamless garments are made using a circular knitting process that creates a continuous tube of fabric. This means that there are no seams to rub against your skin or cause irritation, making them a popular choice for people with sensitive skin. Seamless clothing is also known for its flexibility and stretchability, thanks to the way it's made. The circular knitting process allows for a variety of patterns and textures to be woven into the fabric, creating a unique and fashionable look. Additionally, the lack of seams means that the garment can stretch in all directions, providing a comfortable and flattering fit for all body types. Another benefit of seamless clothing is its durability. Without any seams to tear or unravel, seamless garments are less prone to damage and can withstand everyday wear and tear.' Also, the description that the dress was like white paper maybe referring to some kind of microfibre technology, where the fibres are so small that it would look like a continuous object, rather than the normal criss-crossed material. That's my best guess as to what that description may have been referring to.) With maternal caution she put it into the fire. (Hartland, p. 137)

A final example of time dilation mentioned by Edwin Sidney Hartland I want to bring up here is his mention of the mythology of Siberian Tartars (Hartland, p. 137):

> I am not aware of many foreign examples of this type; but among the Siberian Tartars their extravagant heroes sometimes feast overlong with friends as mythical as themselves.
>
> On one occasion They caroused, they feasted.
> That a month had flown They knew not;
> That a year had gone by
> They knew not.
> As a year went by
> It seemed like a day;
> As two years went by
> It seemed like two days:

> As three years went by
> It seemed like three days.

I've done research into time dilation getting reported by various ancient cultures and I've put that research into Appendix III at the back of this book if you want to look at it.

Time and space are like one big universe-size ocean, where some parts of that ocean are moving rapidly, other parts are staying still, and other parts still are moving at a speed somewhere in between the two; but it's all still one ocean, no matter where you are on the see and how fast, or slow, your boat is on it. Some boats are like realities that contain beings who live with rapid-flowing time and other boats are like realities where time moves very slow. All these different boats are adrift on celestial seas that are part of one ultimate reality, but with the illusion of separation.

I'll end this by talking about a place in the Universe where time dilation becomes very real: the black hole.

Time dilation would be very noticeable if someone were to view someone falling into a black hole, where that person who was falling into the black hole would appear to slow down and eventually stop. This ties in very closely to the concept of movement without moving. Conversely, the person falling into the black hole would see the Universe speeding up faster and faster until they could see the entire lifespan of the Universe. As this article from Sciencefocus puts it:

> According to an observer far from the black hole, an object falling into a black hole freezes in time at what is known as the 'event horizon' (the edge of a black hole, the point of no return).
>
> Nothing ever appears to cross the event horizon. However, the observer falling into the black hole doesn't experience time stopping at the event horizon. They witness time passing normally, but will see time speeding up far from the black hole. The closer to the event horizon they approach, the faster time will appear to progress far from the black hole.

A person falling into a black hole wouldn't see their life flashing before their eyes, but would see the history of the whole Universe flashing before their eyes instead! From this article:

> After all, just as you see your friend running slow, he sees you running fast. Indeed, someone dangling near the edge of a black hole would see the rest of the universe infinitely sped up. He could literally see the entire future of the universe.

This article from Livescience says the same thing:

> "First of all, you approach the speed of light as you fall into the black hole. So the faster you move through space, the slower you move through time," he said. "Furthermore, as you fall, there are things that have been falling in front of you that have experienced an even greater 'time dilation' than you have. So if you're able to look forward toward the black hole, you see every object that has fallen into it in the past. And then if you look backwards, you'll be able to see everything that will ever fall into the black hole behind you.
>
> "So the upshot is, you'll get to see the entire history of that spot in the universe simultaneously," he said, "from the Big Bang all the way into the distant future."

It's kind of like observing the entirety of the movie reel at once, and therefore graduating to the reality of the 4th dimension.

On a 3rd dimensional reality, the underlying 4th dimension is invisible, and the 3rd dimension is the five-sense reality that everyone can perceive, but on the 4th dimensional reality the that is the real world and the 3rd dimensional slices are just mere images and illusions that the 4th dimensionally blind think is the real world!

Mythologies as Remnants of an Original Culture

Edwin Sidney Hartland, in The Science of Fairy Tales: an Enquiry into Fairy Mythology, gives some strange evidence of certain themes recurring again and again in different stories and myths occurring in fairy encounters as well as in many other disparate cultures in far-off places.

In the two chapters called Fairy Births and Human Midwives, Edwin points out that many stories and myths contain these elements. It is worth reading these chapters to see how many times these similarities in these stories keep coming up. It can't be a coincidence or some accident that all these disparate cultures and time periods all happen to have such similar themes to them:

1. When going into the Otherworld, do not eat the food or drink anything where, otherwise you will be stuck in the Otherworld for the rest of your life. In the case of the Book of Genesis the opposite occurs; you get kicked out of it. This prohibition also occurs in the Thomas the Rhymer encounter with the Fairy Queen too.
2. Many stories of people encountering Otherworldly beings intentionally or accidently rub some ointment or stone in an eye and they are able to see these creatures, and when these creatures find out what they have done, they are either removed from the Otherworld or even made blind.
3. Although not related to Otherworldly beings this third theme mentioned by Edwin is worth bringing up: it involves a woman riding naked through a town, where every is ordered to shut themselves away, in order for some oppressive burden to be lifted.

   This is what Edwin has to say about it (Hartland, p. 64):

   …we are brought naturally to one of the most interesting of our national legends, namely, that of Lady Godiva; and it will well repay a little consideration. As generally told today it bears an unmistakable resemblance to the foregoing stories; but there seems some difficulty in classing it with them, because Peeping Tom is wanting in the most ancient version known to us.

   Godiva, properly Godgifu, was an undoubted historical personage, the wife of Leofric, Earl of the Mercians, and mother of the Earls Morcar and Edwin, and of Edith, wife first of Gruffydd, Prince of North Wales, and afterwards of King Harold the Second. The earliest mention of her famous ride through Coventry is by Roger of

Wendover, who wrote in the beginning of the thirteenth century, or a hundred and fifty years or thereabout after her death. His account of the matter is as follows:

"The countess Godiva, who was a great lover of God's mother, longing to free the town of Coventry from the oppression of a heavy toll, often with urgent prayers besought, her husband, that from regard to Jesus Christ and His mother, he would free the town from that service, and from all other heavy burdens; and when the earl sharply rebuked her for foolishly asking what was so much to his damage, and always forbade her evermore to speak to him on the subject; and while she, on the other hand, with a woman's pertinacity, never ceased to exasperate her husband on that matter, he at last made her this answer: 'Mount your horse, and ride naked before all the people, through the market of the town from one end to the other, and on your return you shall have your request.' On which Godiva replied: 'But will you give me permission if I am willing to do it?' 'I will,' said he. Whereupon the countess, beloved of God, loosed her hair and let down her tresses, which covered the whole of her body like a veil, and then mounting her horse and attended by two knights, she rode through the market place without being seen, except her fair legs; and having completed the journey, she returned with gladness to her astonished husband, and obtained, of him what she had asked, for Earl Leofric freed the town of Coventry and its inhabitants from the aforesaid service, and confirmed what he had done by a charter.

Near the start of The Science of Fairy Tales: an Enquiry into Fairy Mythology, Edwin Sidney Hartland gives this metaphor for how ideas from an original culture trickle down through the ages and go into separate cultures that are isolated from each other (Hartland, p. 30):

Culture, in the sense of a mode of life guided by reason and utilizing the discoveries and inventions that are the gift of science, finds its way but slowly among a people, and filters only sluggishly through its habits, its institutions and its creeds. Surely, however, though gradually it advances, like a rising tide which creeps along the beach, here undermining a heap of sand, there surrounding, isolating, and at last submerging a rock, here swallowing up a pool brilliant with living creatures and many-coloured weed, there mingling with and overwhelming a rivulet that leaps down to its embrace, until all the shore is covered with its waters. Meanwhile, he who would understand its course must know the conformation of the coast,--the windings, the crags (their composition as well as their shape), the hollows, the sands, the streams; for without these its currents and its force are alike inexplicable. The analogy must not be pressed too far; but it will help us to understand why we find a fragment of a custom

> in one place, a portion of a tale jumbled up with portions of dissimilar tales in another place, a segment of a superstition, and again a worn and broken relic of a once vigorous institution. They are the rocks and the sands which the flood of civilization is first isolating, then undermining, and at last overwhelming, and hiding from our view. They are (to change the figure) survivals of an earlier state of existence, unintelligible if regarded singly, made to render up their secret only by comparison with other survivals, and with examples of a like state of existence elsewhere. Taken collectively, they enable us to trace the evolution of civilization from a period before history begins, and through more recent times by channels whereof history gives no account.

In my own research I've shown that many ancient religions – whether Taoist, Hindu, Buddhist, Greek, Gnostic, Hermetic, have an extreme emphasis on the concept of non-action (and it even appears at one place in Robert Kirk's book!), and I've provided many quotes from their texts to prove my point. You can read them on Appendix IV at the back.

The Modernized Version of the Secret Commonwealth of Elves, Fauns & Fairies

CHAPTER 1

OF THE SUBTERRANEAN INHABITANTS.

These Sith’s, or Fairies, they call Sleagh Maith, or the Good People, it would seem, to prevent the dent of their ill attempts, (for the Irish use to bless all they fear harm of;) and are afraid to be of a middle nature betwixt (**between**) man and angel, as were daemons thought to be of old; of intelligent studious spirits, and light changeable bodies, (like those called astral,) somewhat of the nature of a condensed cloud, and best seen in twilight. These bodies be so pliable through the subtilty of the spirits that agitate them, that they can make them appear or disappear at pleasure.

Some have bodies or vehicles so spurious, thin, and delicate, that they are fed by only sucking into some fine spirituous liquors, that pierce like pure air and oil: others feed more gross on the foyson (**life force**) or substance of corns and liquors, or corn itself that grows on the surface of the Earth, which these fairies steal away, partly invisible, partly preying on the grain, as do crows and mice; wherefore in this same age, they are sometimes heard to bake bread, strike hammers, and do such like services within the little hillocks (**mound or small hill**) they most haunt: some whereof of old, before the gospel dispelled paganism, and in some barbarous places as yet, enter houses after all are at rest, and set the kitchens in order, cleaning all the vessels.

Such drags go under the name of Brownies. When we have plenty, they have scarcity at their homes; and on the contrary (for they are empowered to
catch as much prey everywhere as they please,) there robberies notwithstanding often times occasion great risks of corne (**corne in French means horn**) not to bleed so well, (as they call it,) or prove so copious by very far as was expected by the owner.

Their bodies of congealed air are sometimes caried aloft, other whiles grovel in different shapes, and enter into any cranny or cliff of the Earth where air enters, to their ordinary dwellings; the Earth being full of

cavities and cells, and there being no place nor creature but is supposed to have other animals (greater or lesser) living in, or upon, it as Inhabitants; and no such thing as a pure wilderness in the whole Universe.

2. We then (the more terrestrial kind have now so numerously planted all countries,) do labour for that abstruse people, as well as for ourselves. Albeit, when several countries were unhabituated by us, these had their early tillage above ground, as we now. The print of those susurrous (**the word susurrous means full of whispering or rustling sounds**) do yet remain to be seen on the shoulders of very high hills, which was done when the campaign ground was wood and forest.

They remove to other lodgings at the beginning of each quarter of the year, so traveling until doomsday, being impudent (meaning not showing due respect for another person) and [impotent of?] (staying in one place, and finding some ease
by so purning [journeying] and changing habitations. Their chameleonlike bodies swim in the air near the Earth with bag and baggage; and at such revolution of time, seers, or men of the Second Sight, (females being seldom so qualified) have very terrifying encounters with them, even on high ways; who therefore usually shun to travel abroad at these four seasons of the year, and thereby have made it a custom to this day among the Scottish-Irish to keep church duly every first Sunday of the quarter to sene (**sene is an obsolete English word for old man**) or hallow themselves, their corns and cattle, from the shots and stealth of these wandering tribes; and many of these superstitious people will not be seen in church again till the next quarter begin, as if no duty were to be learned or done by them, but all the use of worship and sermons were to save them from these arrows that fly in the dark.

Comment: Remember what was mentioned at the start about the four cities of the Tuatha De Danann, and how they represent the four seasons of the year that was mentioned in The Second Battle of Mag Tured (Stokes, 1891)**.**

They are distributed in tribes and orders, and have children, nurses, manages, deaths, and burials, in appearance, even as we, (unless they so do for a mock-show, or to prognosticate some such things among us.)

3. They are clearly seen by these men of the Second Sight to eat at funerals [and] banquets ; hence many of the Scottish-Irish will not taste meat at these meetings, lest they have communion with, or be poisoned by, them. So are they seen to carry a beer or coin with the corpse among the middle-earth men to the grave. (**middle-earth could be referring to between angel and demon**) Some men of that exalted sight

(whether by art or nature) have told me they have seen at these meetings a double-man, or the shape of some man in two places; that is, a superterranean and a subterranean inhabitant, perfectly resembling one another in all points, whom he notwithstanding could easily distinguish one from another, by some secret tokens and operations, and so go speak to the man his neighbour and familiar, passing by the apparition or resemblance of him.

Comment: Could be magic or even some kind of technology, or maybe even a bit of both! There's another place in this book that speak of holographic projections standing in for people, in the part about women being abducted and turned into nurses. I will mention that when that part comes up.

Fairy holographic magic. Image produced by AI.

They avouch that every element and different state of being have animals resembling these of another element; as there be fishes sometimes at sea resembling monks of late order in all their hoods and dresses; so as the Roman invention of good and bad daemons, and guardian angels particularly aligned, is called by them an ignorant mistake, sprung only from this original. They call this

reflex-man a co-walker, every way like the man, as a twin-brother and companion, haunting him as his shadow, as is often seen and known among men (resembling the original,) both before and after the original is dead; and was also often seen of old to enter a house, by which the people knew that the person of that likeness
was to visit them within a few days.

This copy, echo, or living picture, goes at last to his own herd. It accompanied that person so long and frequently for ends best known to itself, whether to guard him from the secret assaults of some of its own folks, or only as a sportful ape to counterfeit all his actions. However, the stories of old witches prove beyond contradiction, that all sorts of people, spirits which assume light airy bodies, or crazed bodies coated by foreign spirits, seem to take some pleasure, (at least to asswage from pain or melancholy,) by frisking and capering like satyrs (**males with intense sexual desires**), or whistling and screeching (like unlucky birds) in their unhallowed synagogues and sabbaths.

If invited and earnestly required, these companions make themselves known and familiar to men; other wife, being in a different state and element, they neither can nor will easily converse with them. They avouch that a Heluo, or Great-eater, has a voracious elf to be his attender, called a Joint-eater or Juil-halver, feeding on the pith or quintessence of what the man eats; and that therefore he continues lean like a hawk or heron, notwithstanding his devouring appetite; yet it would seem that they convey that substance elsewhere, for these subterraneans eat but little in their dwellings; there food being exactly clean, and served up by pleasant children, like enchanted puppets.

What food they extract from us is conveyed to their homes by secret paths, as some skilful women do the pith and milk from their neighbour’s cows into their own chief-hold through a dair-tedder, at a great distance, by airt (**airt means direction**) magic, or by drawing a spickot (**spigot?**) fastened to a post, which will bring milk as far of as a bull will be heard to roar.

Note mentioned in the original book: Isabel Gowdie confessed to stealing milk from the cow by magic. "We plait the rope the wrong way, in the Devil's name, and we draw the tether between the cow ' s hind feet, and oat betwixt her forward feet, in the Devil's name, and thereby take with us the cow's milk." Mr. Kirk, it will be observed, does not connect the Fairy kingdom with that of Satan, as some of his contemporaries were inclined to do.

The chief made of the remaining milk of a cow thus strained will swim in water like a cork. The method they take to recover their milk is a bitter

chiding (**meaning rebuke**) of the suspected enchanters, charging them by a counter charm to give them back their own, in God, or their master's name. But a little of the mother's dung stroke it on the calves' mouth before it suck any, does prevent this theft.

4. Their houses are called large and fair, and (unless at some odd occasions) unperceivable by vulgar eyes, like Rachland, and other enchanted Islands, having fir (**fir in Scots Gaelic means men but is maybe the word fair**) lights, continual lamps, and fires, often seen without fuel to sustain them.

Comment: This book was written before Rob Kirk's death in 1692 and first published in 1815 (Goodreads)**, but the light bulb that was practical enough to be called 'continual' and used on a mass scale wasn't invented by Thomas Edison in 1879. Be aware this isn't the only strange reference to science and technology in this book.**

As bizarre as it seems fairyland has continual lamps, and fires, often seen without fuel to sustain them, according to Rober Kirk in the 17th century**.** Images generated by AI**.**

Women are yet alive who tell they were taken away when in child-bed to nurse fairy children, a lingering voracious image of them being left in their place, (like their reflection in a mirror,) which (as if it were some insatiable spirit in an assumed body) made first semblance to devour the meats that it cunningly carried by, and then left the carcase as if it expired and departed thence by a natural and common death. The child, and fire, with food and other necessities, are set before the nurse how soon she enters; but she never perceives any passage out nor sees what those people do in other rooms of the lodging. When the child is waned, the nurse dies, or is conveyed back, or gets it to her choice to lay there. But if any

subterraneans be so subtle, as to practice slights for procuring a privacy to any of their mysteries, (such as making use of their ointments, which as Gygef's Ring makes them invisible, or nimble, or cats them in a trance, or alters their shape, or makes things appear at a vast distance, &c.) they smite them without pain, as with a puff of wind, and bereave them of both the natural and acquired sights in the twinkling of an eye, (both these sights, where once they come, being in the same organ and inseparable,) or they struck them dumb. The Tramontains to this day put bread, the Bible, or a piece of iron (**iron is like kryptonite to fairies**) , in women's beds when travelling, to save them from being thus stolen; and they commonly report, that all uncouth, unknown wights are terrified by nothing earthly so much as by cold Iron. They deliver the reason to be that Hell lying betwixt (**between**) the chill tempests, and the fire brands of scalding metals and iron of the north, (hence the loadstone causes a tendency to that point,) by an antipathy thereto, these odious far-scenting creatures shrug and fright at all that comes thence relating to so abhorred a place, whence their torment is either begun, or feared to come hereafter.

Comment: This phenomenon of abductions sounds very familiar, and again there are various references to high science and technology in this book, which will be pointed out when they come up.

Fairy kidnapping a woman to turn her into a nurse. Image generated by AI.

In the book called The Science of Fairy Tales, An Enquiry into Fairy Mythology, by Edwin Sidney Hartland, 1891 (Hartland)**, there is a whole chapter devoted to reports of women been taken and made to be midwifes for beings of another world. These are two reports from the chapter called Chapter 3, Fairy Births and Human Midwives:**

> **Once on a time, when a midwife from Nanhwynan had newly got to the Hafodydd Brithion to pursue her calling, a gentleman came to the door on a fine grey steed and bade her come with him at once. Such was the authority with which he spoke, that the poor midwife durst not refuse to go, however much it was her duty to stay where she was. So she mounted behind him, and off they went, like the flight of a swallow, through Cwmllan, over the Bwlch, down Nant yr Aran, and over the Gadair to Cwm Hafod Ruffydd before the poor woman had time even to say Oh! When they got there, she saw before her a magnificent mansion, splendidly lit up with such lamps as she had never before seen. They entered the court, and a crowd of servants in expensive liveries came to meet them, and she was at once led through the great hail**

> **into a bed-chamber, the like of which she had never seen. There the mistress of the house, to whom she had been fetched, was awaiting her. She got through her duties successfully, and stayed there until the lady had completely recovered, nor had she spent any part of her life so merrily; there was naught but festivity day and night: dancing, singing, and endless rejoicing reigned there. But merry as it was, she found she must go, and the nobleman gave her a large purse, with the order not to open it until she had got into her own house; then he bade one of his servants escort her the same way she had come** (Hartland, p. 32)

These reports in this book show that women would go to these otherworlds out of their own freewill and kidnappings weren't always involved. These beings also gave the midwives gifts of coal and when the midwives returned to their world those worthless objects turned to precious things like gold or gemstones. These beings had the power of transmutation.

This is another report from the same chapter:

> **In a Swabian story the Earthman, as he is called, apologizes for omitting to offer food. In this case the midwife was afraid to go alone with her summoner, and begged that her husband might accompany her. This was permitted; and the Earthman showed them the way through the forest with his lantern, for it was of course night. They came first to a moss door, then to a wooden door, and lastly to a door of shining metal, whence a staircase went down into the earth, and led them into a large and splendid chamber where the Earthwife lay.** (Hartland, p. 34)

5. Their apparel and speech is like that of the people and country under which they
live: so are they seen to wear plaids and variegated garments in the Highlands of Scotland, and Suanochs therefore in Ireland. They speak but little, and that by way of whistling, clear, not rough. The very devils conjured in any country, do answer in the language of the place; yet sometimes the subterraneans speak more distinctly than at other times. Their women are said to spin very fine, to dye, to toffue (**hard to tell what that is, maybe tassel?**), and embroider: but whether it is as manual operation of substantial reined stuffs, with apt and solid instruments, or only curious cobwebs, impalpable rainbows, and a fantastic imitation of the actions of more
terrestrial mortals, since it transcended all the senses of the seer to discern whether, I leave to conjecture as I found it.

6. There men travel much abroad, either presaging or aping the dismal and tragical
actions of some amongst us; and have also many disastrous doings of their own, as convocations, fighting, gashes, wounds, and burials, both in the earth and air. They live much longer than we; yet die at last, or [at] least vanish from that state.

(**The following paragraph will need a long explanation because it is so important**).

For it is one of their Tenets that nothing perishes, but, as the Sun and Year, everything goes in a Circle, Lesser or Greater, and is renewed, and refreshed in its revolutions. As it is another that Every Body in the Creation moves, which is a sort of life, and that nothing moves but what has another Animal moving on it, and so on, to the utmost minute corpuscle that is capable to be a receptacle of life.

Comment: This is a very important statement, and it shows an actual understanding of frontier physics. This is how Hugh Mynne, in The Faery Way (Mynne, The Faery Way , 1996) **explains this:**

> **These are staggeringly modern-sounding concepts, uniting the micro- and macro-levels of the universe in one holistic model. They also harmonize with modern discoveries in quantum physics which have revealed to us a universe interconnected in every particular. There are parallel passages in Eastern scriptures, for example, the Avatasamka Sutra, which speaks of one hair containing innumerable Buddha-worlds. But there is certainly nothing quite like it in the Western Esoteric Tradition!**
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> **Kirk also says that, according to the Faerie philosophy, "every Element and different state of being has [in it] Animals resembling those of another Element."**
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> **Again, the only parallel is with the Avatasamka Sutra, which describes the universe as a vast web of jewels (the Jewel Net of Indra) with each individual jewel reflecting all the others. These similarities can be explained by the hypothesis that both the Buddhist Sutra and the Faerie philosophy outlined by Kirk draw on a common and very ancient cosmological model.**
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> **We note that the Circle or Wheel referred to above is both the Wheel of the Year, and the Wheel of Death and Rebirth. And it**

is in constant motion. According to Kirk, so are the Faeries, who "remove to other lodgings at the beginning of each Quarter of the year." The ceaseless passage of the faeries around the Wheel of Life is thus directly related to the passage of the seasons themselves, and to the life of the land. It is also related to the Four Cities of the siths, Sidhe, or Tuatha de Danaan, and is the reason that the Fifth, central City is of such importance, being at the point of rest, repose, and balance.

This quote from Olaf Stapledon, a Sci-fi writer, sounds similar to the quote just mentioned, except it was made centuries later than Robert Kirk's quote. It goes to show that Robert Kirk had a strangely scientific understanding of modern science for his time:

The cosmos exploded, actualizing its potentiality of space and time. The centres of power, like fragments of a bursting bomb, were hurled apart. But each one retained in itself, as a memory and a longing, the single point of the whole; and each mirrored in itself aspects of all the others throughout all the cosmical space and time.

Another quote from Hugh Mynne is worth bringing up:

This leads to an important aspect of the indissoluble unity of matter and spirit: the existence within the Earth, and within the larger universe, of many dimensions of being. This is also a feature of the ancient cosmology preserved in Hua-Yen Buddhism and the Faerie texts. Nothing moves or exists within the Universe that does not have smaller entities moving upon it, or larger ones encircling it. There are worlds within worlds ad infinitum, interpenetrating each other without obstruction. This concept of the interfusion of planes is a vital key within the Faerie Tradition. It is radically different from the rigidly hierarchical model of the universe found in standard Western occultism and has more in common with Aboriginal traditions of the Alcheringa or Dreaming.

Walter Russell puts the interconnectedness of everything with this fine statement, 'The layman thinks objectively of an apple as a solid object, but the scientist should think of the apple as one fleeting part of a whole cycle.' (Russell)

Think of an old analogue clock where there's a gear that turns smaller gears that turns smaller gears still. All the wheels, no matter what size, are all turned by the same ultimate force. If everything in the Universe is made up of vibrations, from the

particles, to atoms, to matter, to the cycles of seasons, to the orbits of planets, to the orbits of stars around the galactic centre, to whatever other greater cycles there are and all the cycles not mentioned, then they are all like a massive clock all turned by the same Sacred Engine that moves everything while it itself is at rest like The Hermetica says:

> **Yet everything moved is moved not in something moved but in something at rest. And the mover is also at rest, unable to be moved conjointly.**

Finally, there's this quote from the Yoga Vasishta that is worth bringing up because it says the same thing as what Robert Kirk says:

> **As these bright worlds appear to roll about like eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe. We see pillars carved with figures upon figures upon figures. In the same way the grand pillar of the universe is composed of systems under systems to no end. - Yoga Vasishta 4.3.17-23 (Compare it to Robert Kirk's statement: "nothing moves but what has another Animal moving on it, and so on, to the utmost minute corpuscle that is capable to be a receptacle of life.")**

7. They are afraid to have aristocratical rulers and laws, but no discernible religion, love, or devotion towards God, the blessed maker of all: they disappear whenever they hear his name invoked, or the name of Jesus, (at which all do bow willingly, or by constraint, that dwell above or beneath within the Earth, Philip 2:10;) nor can they act ought at that time after hearing of that sacred name. The Tabhaisver, or seer, that corresponds with this kind of familiar, can bring them with it a spell to appear to himself or to others when he pleases, as readily as Endor Witch to those of her kind.

He tells, they are ever ready to go on hurtful errands, but seldom will be the messengers of great good to men. He is not terrified with their sight when he calls them, but seeing them in a surprize (as often he does) frightens him extremely. And glad would he be quite of such, for the hideous spectacles seen among them; as the torturing of some wight, earnest ghostly staring looks, skirmishes, and the like.

They do not all the harm which appearingly they have power to do; nor are they perceived to be in great pain, save that they are usually silent and sullen. They are said to have many pleasant toyish books; but the operation of these pieces only appears in some paroxysms (**outburst**) of antic corybantic (**frenzied**) jollity, as if

ravish and prompted by a new spirit entering into them at that instant, lighter and merrier than their own. Other books they have of involved abstruse (**obscure**) sense, much like the Rosicrucian style.

They have nothing of the Bible, save collected parcels for charms and counter charms; not to defend themselves withal, but to operate on other animals, for they are a people invulnerable by our weapons; and albeit were-wolves and witches true bodies are (by the union of the Spirit of Nature that runs through all, echoing and doubling the blow towards another) wounded at home, when the astral assumed bodies are stricken elsewhere; as the strings of a second harp, tune to a unison, sounds, though only can be struck; yet there people have not a second, or so gross a body at all, to be so pierced; but as air, which when divided unites again; or if they feel pain by a blow, they are better physicians than we, and quickly cure it.

They are not subject to sore sicknesses, but dwindle and decay at a certain period, all about an age. Some say their continual sadness is because of their pendulous state, (like those men, Luke 13:2-6) as uncertain what at the last revolution will become of them, when they are locked up into an unchangeable condition; and if they have any frolic fits of mirth (**amusement**), 'tis as the constrained grinning of a mort-head (**Scots language for human skull**), or rather as acted on a stage, and moved by another, ther [than?] cordially coming of themselves.

But other men of the Second Sight, being illiterate, and unwary in their observations, learn from those; one averring (**stating something to be the case**) those subterranean people to be departed souls, attending awhile in this inferior state, and clothed with bodies procured through their alms deeds in this life; fluid, active, aethereal vehicles to hold them, that they may not scatter, or wander, and be lost in the totum (**possibly totem**), or their first nothing; but if any were so impious as to have given no alms, they say when the souls of such do depart, they sleep in an unactive state till they resume the terrestrial bodies again: others, that what the low-country Scotts calls a wraith, and the Irish Taibhshe (**from a note in the original book: The Death-candle is called Druig**) or Death's Messenger, (appearing sometimes as a little rough dog, and if crossed and conjured in time, will be pacified by the death of any other creature instead of the sick man,) is only exuviate (**shed**) fumes of the man approaching death, exhaled and congealed into a various likeness,

Note in the original book: What is this theory of "Men illiterate and unwary in their Observations," but Von Hartmann's doctrine of" the nerve force which issues from the body of the medium, and then proceeds to set up fresh centres of force in all neighbouring objects , . . while it still remains under the control

of the medium's unconscious will". See Mr. Walter Leaf on Hartmann's Der 0titterhypotheu da Spiritismus, Pro. S. P. R., xix. 293. It is amusing to find a learned German coinciding in scientific theory with "ignorant and unwary" Highland seers. Both regard the phantasms as manifestations of "nerve-force," "exuvious fumes," and as "neither souls nor counterfeiting spirits.

(as ships and armies are sometimes shaped in the air,) and called astral bodies, agitated as wild-fire with wind, and are neither souls nor counterfeiting spirits; yet not a few avouch (as is said,) that surely there are numerous people by themselves, having their own politics. Which diversities of judgments may occasion several inconsonances (**lack of harmony**) in this rehearsal, after the narrowest scrutiny made about it.

8. Their weapons are most what solid earthly bodies, nothing of iron, but much of stone, like to yellow soft flint spa, shaped like a barbed arrow-head, but flung like a dart, with great force. These arms (cut by airt (**direction**) and tools it seems beyond human) have something of the nature of thunderbolt subtlety, and mortally wounding the vital parts without breaking the skin; of which wounds I have observed in beats, and felt them with my hands.

Comment: This sounds more like Science Fiction rather than a story about fairies. Again this was written in the 17th century and first published in 1815. It really sounds like high-voltage electricity is being used to kill animals. The closest thing that exists today that would kill animals (or humans) like that would be a Taser, or even the Electric Chair. Workers in abattoirs use a device to shock animals before they cut their throats as well, but how on Earth did Rob Kirk think of such a thing in his day?

Fairy with a phaser gun. Image generated by AI.

They are not as infallible Benjamites, hitting at a hair's-breadth; nor are they wholly unvanquishable, at least in appearance. The men of that Second Sight do not discover strange things when asked, but at fits and raptures, as if inspired with some genius at that instant which before did lurk in or about them. Thus I have frequently spoke to one of them, who in his transport told he cut the body of one of those people in two with his iron weapon, and so escaped this onset, yet he saw nothing left behind of that appearing divided; at other times he out wrested [wrestled?] some of them. His neighbours often perceived this man to disappear at a certain place, and about one hour after to become visible, and discover himself near a bow-shot from the first place.

It was in that place where he became invisible, said he, that the Subterraneans did encounter and combat with him. Those who are unseen or unsanctified (called Fae or Faery) are said to be pierced or wounded with those people's weapons, which makes them do somewhat very unlike their former practice, causing a sudden alteration, yet the cause thereof unperceivable at present; nor have they power (either they cannot make use of their natural powers, or ask not the heavenly aid,) to escape the blow impendent.

A man of the Second Sight perceived a person standing by him (found to others view) wholly gored in blood, and he (amazed-like) bid him to

instantly flee. The whole man laughed at his direction and warning, since there was no appearance of
danger. He had scarce contracted his lips from laughter, when unexpectedly his enemy leapt in at his side, and stabbed him with their weapons. They also pierce cows or other animals, usually said to be elf-shot, whose purest substance (if they die) these subterraneans take to live on, viz. the aerial and aethereal parts, the most spirituous matter for prolonging of life, such as aquavit **(alcoholic spirit made from potatoes**) (moderately taken) is among liquors, leaving the terrestrial behind. The cure of such hurts is, only for a man to find out the hole with his finger; as if the spirits lowing from a man's warm hand were antidote sufficient against their poison darts.

9. As birds and beasts, whose bodies are much used to the change of the free and open air, foresee storms; so those invisible people are more sagacious (**good judgement**) to understand by the books of the nature things to come, than we, who are pestered with the grosser dregs of all elementary mixtures, and have our purer spirits choaked by them.

The deer scents out a man and powder (though a late invention) at a great distance; a hungry hunter, bread; and the raven, a carrion: Their brains, being long clarified by the high and subtle air, will observe a very small change in a trice (**instant**). Thus a man of the Second Sight, perceiving the operations of these forecasting invisible people among us, (indulged through a stupendous providence to give warnings of some remarkable events, either in the air, earth, or waters,) told he saw a winding-shroud creeping on a walking healthy person’s legs till it came to the knee; and afterwards it came up to the middle, then to the shoulders, and at last over the head, which was visible to no other person. And by observing the spaces of time between the several stages, he easily guessed how long the man was to live who wore the shroud; for when it approached his head, he told that such a person was ripe for the grave.

10. There be many places called Fairiehills, which the mountain people think impious and dangerous to peel or discover, by taking earth or wood from them; superstitiously believing the souls of their predecessors to dwell there.

Note from original book: The hypothesis that the Fairy belief may be a tradition of an ancient race dwelling in subterranean homes, is older than Mr. McRitchie or Sir Walter Scott In his Scottish Scenery (1803), Dr. Cririe suggests that the germ of the Fairy myth is the existence of dispossessed aboriginals dwelling in subterranean houses, in some places called Picts' houses, covered with artificial mounds. The lights seen near the mounds are lights actually caried by the mound-dwellers. Dr. Cririe works

out in some detail "this marvellously absurd supposition, " as the Quarterly Review calls it (vol. lix.t p. 280).

And for that end (say they) a mote (**speck**) or mount was dedicated beside every churchyard, to receive the souls till their adjacent bodies arise, and so become as a Fairiehill; they using bodies of air when called abroad. They also assume those creatures that move invisibly in a house, and cast huge great stones, but do not much hurt, because counter-wrought by some more courteous and charitable spirits that are everywhere ready to defend men, (Dan. 10:13.) to be souls that have not attained their rest, through a vehement desire of revealing a murder or notable injurie done or received, or a treasure that was forgotten in their lifetime on Earth, which when disclosed to a conjurer alone, the ghost quite removes.

In the next country to that of my former residence, about the year 1676, when there
was some scarcity of grain, a marvellous elapse and vision strongly struck the imagination of two women in one night, living at a good distance from one another, about a treasure hidden in a hill, called Sithbhruaich, or Fariehill. The appearance of a treasure was first represented to the fancy, and then an audible voice named the place where it was to their awaking senses. Whereupon both arose, and
meeting accidentally at the place, discovered their design; and jointly digging, found a vessel as large as a Scottish peck **(old Scottish unit of measurement**), full of small pieces of good money, of ancient coins; which halving between them, they fold in dishfuls for dishfuls of meals to the country people. Very many of undoubted credit saw, and had of the coins to this day. But whether it was a good or bad angel, one of the subterranean people, or the restless soul of him who hid it, that discovered it, and to what end it was done, I leave to the examination of others.

11. These subterraneans have controversies, doubts, disputes, feuds, and siding of parties; there being some ignorance in all creatures, and the vastest, created intelligences not compassing (**encircling or accomplishing**) all things. As to vice and sin, whatever their own laws be, sure, according to ours, and equity, natural, civil, and revealed, they transgress and commit acts of injustice, and sin, by what is above said, as to their stealing of nurses for their children, and that other sort of planning in catching our children away, (may seem to their home estate in those invisible dominions,) which never return. For the inconvenience of their Succubi (**female demon**), who trifle with men, it is abominable; but for swearing and

intemperance, they are not observed so subject to those irregularities, as to envy, spite, hypocrisy, lying, and dissimulation (**concealment of thoughts**).

12. As our religion obliges us not to make a peremptory and curious search into these abstruseness's, so that the histories of all ages give as many plain examples of extraordinary occurrences as make a modest inquiry not contemptable. How much is written of pigmy's, fairies, nymphs, sirens, apparitions, which though not the tenth part true, yet could not spring of nothing! Even English authors relate (of)
Barry Island, in Glamorganshire, that laying your ear into a cliff of the rocks, blowing
of bellows, striking of hammers, clashing of armour, styling of iron, will be heard distinctly ever since Merlin enchanted those subterranean wights (**mythical sentient being**) to a solid manual forging of arms to Aurelius Ambroius and his Brittons, till he returned; which Merlin being killed in a battle, and not coming to loose the knot, these active Vulcans are there tied to a perpetual labour. But to dip no deeper into this well, I will next give some account how the seer my informer comes to have this secret way of correspondence beyond other mortals.

There be odd solemnities at investing a man with the privileges of the whole mystery
of this Second Sight. He must run a tedder (**turn over or spread out**) of hair (which bound a corps to the bier) in a helix [?] about his middle, from end to end; then bow his head downwards, as did Elijah, 1 Kings, 18:42, and look back thorough his legs until he finds a funeral advance till the people cross two marches; or look thus back through a hole where was a knot of fir (**men**).

But if the wind changes points while the hair tedder is tied about him, he is in peril of his life. The useful method for a curious person to get a transient sight of this otherwise invisible crew of subterraneans, (if impotently and over rashly fought,) is to put his [left foot under the wizard's right] foot, and the seer's hand is put on the inquirer's head, who is to look over the wizard's right shoulder, (which has an ill appearance, as if by this ceremony an implicit surrender were made of all between the wizard's foot and his hand, here the person can be admitted a privado (**confidant**) to the direction;) then will he see a multitude of wight's, like furious
hardie (**brave**) men, flocking to him hastily from all quarters, as thick as atoms in the air; which are no non-entities or phantasms, creatures proceeding from an affrighted (**frighten**) apprehension, confused or crazed sense, but realities, appearing to a stable man in his awaking sense, and enduring a rational trial of their being.

These through fear struck him breathless and speechless. The wizard, defending the lawfulness of his skill, forbids such horror, and comforts his novice by telling of Zacharias, as being struck speechless at seeing apparitions, Luke, 1:20. Then he further maintains his direction, by vouching Elisha to have had the same, and disclosed it thus unto his servant in 2 Kings, 6:17, when he blinded the Syrians; and Peter in Acts 5:9, forcing the death of Saphira, by perceiving as it were her winding-sheet about her beforehand; and Paul, in 2nd Corinth. 12:4, who got such a vision and sight as should not, nor could be told.

Elisha also in his chamber saw Gehazi his servant, at a great distance, taking a reward from Naaman, 2nd Kings, 5:26. Hence were the prophets frequently called seers, or men of a 2nd or more exalted sight than others. He acts for his purpose also Math. 4:8, where the Devil undertakes to give even Jesus a sight of all nations, and the finest things in the world, at one glance, though in their natural situations and stations at a vast distance from other.

Comment: I explained this passage in detail in Codex Singularity, in the chapter, 'The Illusion of Distance means God is Omnipresent and Nowhere Present'. I'll repeat some of it here because it is important. If you read that part of the Bible Robert Kirk just mentioned you will notice that it never says that the Devil showed Jesus a vision of all the nations of the world, with all of their fineries, but rather the Devil somehow collapsed time and space and brought all of the nations of the world to Jesus. There's a significant difference there.

The Hindu book, called The Tripura Rahasya, has a paragraph that also has someone taken up to the top of a mountain and seeing many different lands at once. Not only that, but it also clearly describes the phenomenon of time dilation, where time slows down dramatically. Clearly, he experienced maximum space and virtually no time. (Venkataramaiah, p. 106)**:**

> **He went up to the summits of the Himalayas with the saint and was shown the whole region and also the earth. Again endowed with powerful eyesight, he was able to see far-off lands and discovered other worlds besides this one. In the distant worlds there was darkness prevailing in some places; the earth was gold in some; there were oceans and island continents traversed by rivers and mountains; there were the heavens peopled by Indra and the Gods, the asuras, human beings, the rakshasas and other races of celestials. He also found that the saint had divided himself as Brahma in Satyaloka, as Vishnu in Vaikunta, and as Siva in Kailasa, while all the time he remained as his original-self, the king ruling in**

> **the present world. The king was struck with wonder on seeing the yogic power of the saint. The sage's son said to him: This sightseeing has lasted only a single day according to the standards prevailing here, whereas twelve thousand years have passed by in the world you are used to. So let us return to my father.**

The same book a few pages later says something very similar about distance and time being illusions (Venkataramaiah, p. 114)**:**

> **Then he continued: Look, O King! The circuit of the hill is hardly two miles and a half and yet you have seen a universe within it. Is it real or false? Is it a dream or otherwise? What has passed as a day in that land, has counted for twelve thousand years here.**

Read Appendix 1 on how distance is an illusion and this enables the Second Sight of Robert Kirk's book and the powerful eyesight of the The Tripura Rahasya.

And it is said expressly he did let find them; not in a map it seems, nor by a fantastic magical juggling of the sight, which he could not impose upon so discovering a person. It would appear then to have been a sight of real solid substances, and things of worth, which he intended as a bait for his purpose. Whence it might seem, (comparing this relation of Math. 4:8. with the former) that the extraordinary or Second Sight can be given by the mystery of bad as well as good spirits to those that will embrace it.

And the Instance of Balaam and the Pythoness make it nothing the less probable. Thus also the seer trains his scholar, by telling of the gradations of nature, ordered by a wife providence; that as the sight of bats and owls transcend that of shrews and moles, so the visive (**capable of seeing**) faculties of men are clearer than those of owls; as eagles, lynx's, and cats are brighter than men's. And again, that men of the Second Sight (being deigned to give warnings against secret engines) surpass the ordinary vision of other men which is a native habit in some, descended from their ancestors, and acquired as an artificial improvement of their natural sight in others; resembling in their own kind the usual artificial helps of optic glasses, (as prospectives, telescopes, and microscopes,) without which ascititious (**added from something inessential or separate**) aids those men here treated of do perceive things that, for their smallness, or subtility, and secrecy, are invisible to others, though daily conversant with them; they having such a beam continually about them as that of the Sun, which when it shines clear only, lets common eyes see the atoms in the air, that without those rays they could not discern; for some have this Second Sight transmitted from father to son through the whole family, without their own consent or others teaching, proceeding only from a

bounty of providence it seems, or by compact, or by a complexional quality of the first acquirer.

As it may seem alike strange (yet nothing vicious) in such as master great-rake,

Note from original book: Glanvill, in Essays on Several Important Subjects (1675), prints a letter from an Irish Bishop on Geatrex, the "stroker." He cured diseases "by a sanative contagion." According to the Bishop, Greatrex had an impression that he could do "faith-healing, " and found that he could, but whether by virtue of some special power or by "the people's fancy, " he knew not. He frequently failed, and his patients had elapses. See his own Account of Strange Cures: in a Letter to Robert Boyle.

the Irish Stroker, seventh-sons, and others that cure the king's evil, and chase away diseases and pain, with only stroking of the affected part; which (if it be not the relic of miraculous operations, or some secret virtue in the womb, of the parent, which increases until seventh-sons be borne, and decreases by the same degrees afterwards,) proceeds only from the sanative balsam of their healthful constitutions; virtue going out from them by spirituous effluxes (**given off as steam**) unto the patient, and their vigorous healthy spirits affecting the sick as usually the unhealthy fumes of the sick infect the found and whole.

13. The minor sort of seers prognosticate many future events, only for a month's space, from the shoulder-bone of a sheep on which a knife never came, (for as before is said, and the Nazarites of old had something of it) iron hinders all the operations of those that travel in the intrigues of these hidden dominions. By looking into the bone, they will tell if whoredom be committed in the owner's house; what money the master of the sheep had; if any will die out of that house for that month;
and if any cattle there will take a trake (**tracheotomy**), as if planet-struck. Then will they prescribe a preservative and prevention.

14. A woman (it seems an exception from the general rule,) singularly wife in these
matters of foresight, living in Colasnach, an Isle of the Hebrides, (in the time of the Marquis of Montrose his wars with the states in Scotland,) being notorious among many; and so examined by some that violently seized that isle, if she saw them coming or not? She said, she saw them coming many hours before they came in view of the isle. But earnestly looking, (she sometimes took them for enemies,
sometime for friends; and moreover they looked as if they went from the isle, not as men approaching it, which made her not put the inhabitants on their guard.

The matter was, that the barge wherein the enemy failed, was a little before taken from the inhabitants of that same isle, and the men had their backs towards the isle, when they were plying the oars towards it. Thus this old scout and Delphian Oracle was at least. deceived, and did deceive. Being asked who gave her such sights and warnings, she said, that as soon as she set three crosses of straw upon the palm of her hand, a great ugly beast sprang out of the Earth near her, and flew in the air. If what (he enquired had success according to her wish, the beast would descend calmly, and lick up the crosses. If it would not succeed, the beast would furiously thrust her and the crosses over on the ground, and so vanish to his place.

15. Among other instances of undoubted verity, proving in these the being of such
aerial people, or species of creatures not vulgarly known, I add the subsequent relations, some whereof I have from my acquaintance with the actors and patients, and the rest from the eye-witnesses to the matter of fact. The first whereof (shall be of the woman taken out of her child-bed, and having a lingering image of her substituted body in her room, which resemblance decayed, died, and was buried.
But the person stolen returning to her husband after two years space, he being convinced by many undeniable tokens that she was his former wife, admitted her home, and had diverse children by her. Among other reports she gave her husband, was this one:

That she perceived little of what they did in the spacious house she lodged in, until she anointed one of her eyes with a certain unction (**anointing, consecrating or healing**) that was by her; which they perceiving to have acquainted her with their actions, they fain'd (**compelled**) her blind of that eye with a puff of their breath. She found the place full of light, without any fountain or lamp from whence it did spring.

Comment: This is similar to the passage from before about apparent technology, except in this example there’s no discernible source as such. Perhaps it could be entire walls, roofs and other things glowing, or something like that.

This person lived in the country next to that of my last residence, and might furnish matter of dispute amongst, casuists (**a person who studies and resolves moral problems in specific situations**), whether if her husband had been married in the interim of her two years absence, he was obliged to divorce from the second spouse at the return of the first. There is a direction, appearing without superstition, for recovering of such as are stolen, but think it superfluous to insert it

I saw a woman of forty years of age, and examined her (having another clergy man
in my company) about a report that past of her long fasting [her name is not Intyre.] (**From a note at the bottom of the page: Thus in the manuscript, which is only a transcript of Mr. Kirk's original. perhaps M'Intyre?**) It was told by them of the house, as well as herself, that she took very little or no food for several years past; that she waited in the fields overnight, saw and conversed with a people she knew not, having wandered in seeking of her sheep, and slept upon a small hill, and finding herself transported to another place before day. The woman had a child since that time, and is still pretty melancholy (**depressed**) and silent, hardly ever seen to laugh. Her natural heat and radical moisture seem to be equally balanced, like an unextinguished lamp, and going in a circle, not unlike to the faint life of bees, and some sort of birds, that sleep all the winter over, and revive in the spring.

Comment: Again with the reports of fairy kidnappings. To someone in in 17th century and before, they would have been extremely confused by the whole incident and unable to properly process the whole experience. To people whose world view was so restricted, meeting otherworldly beings would have been extremely hard to compute.

It is usually in all magical arts to have the candidates prepossessed with a belief of their tutor's skill, and ability to perform their feats, and act their juggling pranks and legerdemain (**sleight of hand**); but a person called Stewart, possessed with a
prejudice at that was spoken of the second sight, and living near to my house, was so put to it by a seer, before many witnesses, that he lost his speech and power of his legs, and breathing excessively, as if expiring, because of the many fearful wights that appeared to him. The companies were forced to carry him into the house.

It is notoriously known what in Killin, within Perthshire, fell tragically out with a yeoman (**officer within a royal household**) that lived nearby, who coming into a company within an ale-house, where a seer sat at a table, that at the sight of the entrant neighbour, the seer starting, rose to go out of the house; and being asked the reason of his haste, told that the entrant man should die within two days; at which news the named entrant stabbed the seer, and was himself executed two days after for the fact.

A minister, very intelligent, but misbelieving all such sights as were not ordinary, chancing to be in a narrow lane with a seer, who perceiving a wight of a known visage seriously to encounter them, the seer desired the minister to turn out of the way; who scorning his reason, and holding

himself in the path with them, when the seer was going hastily out of the way, they were both violently cast aside to
a good distance, and the fall made them lame for all their life. A little after the minister was carried home, one came to toll the bell for the death of the man whose representation met them in the narrow path home half an hour before.

Another example is: A seer in Kintyre, in Scotland, fitting at table with diverse others,
suddenly did cast his head aside. The company asking him why he did it, he answered, that such a friend of his, by name, then in Ireland, threatened immediately to cast a dishful of butter in his face. The men wrote down the day and hour, and sent to the gentleman to know the truth; in which the gentleman declared that he did at that very time, for he knew that his friend was a seer, and would make a sport with it. The men that were present, and examined the matter exactly, told me this story; and with all, that a seer would with all his optics perceive no other object so readily as this, at such a distance.

A SUCCINT ACCOMPT
OF
My LORD TARBOTT'S RELATIONS,

IN A LETTER TO THE
Honourable ROBERT BOYLE, Esquire,
OF THE
PREDICTIONS made by SEERS,
Whereof himself was Ear and Eye-witness.

[I thought it to adjoin [it] hereunto, that I might not be thought singular in this definition; that the matter of fact might be undeniably made out; and that I
might, with all submission, give annotations, with animadversions (**criticisms**), on his supposed causes of that phenomenon, with my reasons that are different from his judgement.]

Sir,

I heard very much, but believed very little, of the second sight; yet it’s being assumed by several of great veracity, I was induced to make inquiry after it in the year 1652, being then confined to abide in the north of Scotland by the English usurpers. The more general accounts of it were, that many highlanders, yet far more islanders, were qualified with this second sight; that men, women, and children, indistinctly, were subject to it, and children, where parents were not.

Sometimes people came to age, who had it not when young, nor could any tell by what means produced. It is a trouble to most of them who are subject to it, and they would be rid of it at any rate if they could. The sight is of no long duration, only continuing so long as they can keep their eyes steady without twinkling. The hardy therefore fix their look, that they may see longer; but the timorous (**timid**) see only glances, their eyes always twinkles at the first sight of the object that which generally is seen by them, are the species of living creatures, and of inanimate things, which was in motion, such as ships, and habits upon persons.

They never find the species of any person who is already dead. What they foresee fails not to exist in the mode, and in that place where it appears to them. They cannot well know what space of time shall intervene between the apparition and the real existence: But some of the hardiest and longest experience have some rules for conjectures; as, if they find a man with a shrouding sheet in the apparition, they will conjecture at the nearness or remoteness of his death by the more or less of his body that is covered by it.

They will ordinarily find their absent friends, though at a great distance, sometimes no less than from America to Scotland, sitting, standing, or walking in some certain place; and then they conclude with an assurance that they will find them so there. If a man be in love with a woman, they

will ordinarily find the species of that man standing by her, and so likewise if a woman be in love; and they conjecture at their enjoyment (of each other) by the species touching (of) the person, or appearing at a distance from her (if they enjoy not one another.) If they find the species of any person who is sick and is going to die, they find them covered over with the shrouding sheet.

These generals I had verified to me by such of them as did find, and were esteemed
honest and sober by all the neighbourhood; for I inquired after such for my information. And because there were more of these seers in the Isles of Lewis, Harris, and Uist, than in any other place, I did entreat Sir James McDonald (who is now dead) Sir Normand McLeod, and Mr. Daniel Morison, a very honest person, (who are still alive,) to make inquiry in this uncouth **(lacking manners, refinement or grace**) sight, and to acquaint me therewith; which they did, and all found an agreement in these generals, and informed me of many instances confirming what they said. But though men of discretion and honour, being but at 2nd hand, I will choose rather to put myself than my friends on the hazard of being laughed at for incredible relations.

I was once travelling in the highlands, and a good number of servants with me, as is usually there; and one of them going a little before me, entering into a house where I was to stay all night, and going hastily to the door, he suddenly stepped back with a screech, and did fall by a stone, which hit his foot and I asked what the matter was, for he seemed to be very much frightened. He told me very seriously that I should not lodge in that house, because shortly a dead coffin would be carried out of it, for many were carrying it when he was heard to cry. I, neglecting his words, and staying there, he said to other of his servants, he was sorry for it, and that surely what he saw would shortly come to pass. Though no sick person was then there, the landlord, a healthy highlander, died of an apoplectic fit before I left the house.

In the year 1653, Alexander Monro (afterward Lieut. Col. to the Earl of Dunbarton's
regiment,) and I were walking in a place called Ullabill, in Lochbroom, on a little plain,
at the foot of a rugged hill. There was a servant working with a spade in the walk
before us; his back was to us, and his face to the hill. Before we came to him, he let the spade fall, and looked toward the hill. He took notice of us as we passed nearby him, which made me look at him; and perceiving him to stare a little strangely, I conjectured him to be a seer.

I called at him, at which he started to smile. What are you doing? Said I. He answered, I have seen a very strange thing; an army of Englishmen, leading horses, coming down that hill; and a number of them are coming down to the plain, and eating the barley, which is growing in the field near the hill. This was on the 4th May, (for I noted the day,) and it was four or five days before the barley was sown in the field that he spoke of. Alexander Monro asked him how he knew they were Englishmen? He said, because they were leading the horses, and had on hats and boots, which he knew no Scot man would be wearing. We took little notice of the whole story, as other than a foolish vision; but wished that an English party were there, we being then at war with them, and the place almost inaccessible for horsemen. But in the beginning of August thereafter, the Earl of Middleton (then Lieut. For the king in the highlands) having occasion to march a party of his toward the South Highlands, he sent his foot soldiers through a place called Inverlawell; and the fore-party which was first down the hill, did fall off eating the barley which was on the little plain under it. And Monro calling to mind what the seer told us, in May preceding, he wrote of it, and sent an expert to me to Lochslin, in Rofs, (where I then was) with it.

I had occasion once to be in company where a young lady was, (excuse my not
naming of person), and I was told there was a notable seer in the company. I called him to speak with me, as I did ordinarily when I found any of them; and after he had answered me to several questions, I asked if he knew any person to be in love with that lady. He said he did, but he knew not the person; for during the two days he had been in her company, he perceived one standing near her, and his head leaning on her shoulder; which he said did foretell that the man should marry her, and die before her, according to his observation.

This was in the year 1655. I desired him to describe the person, which he did; so that I could conjecture, by the description, of such a one, who was of that lady acquaintance, though there were no thoughts of their marriage till two years thereafter. And having occasion, in the year 1657, to find this seer, who was an islander, in company with the other person whom I conjectured to have been described by him, I called him aside, and asked if that was the person he saw beside the lady nearly two years in the past. He said it was him indeed, for he had seen that lady just then standing by him hand in hand. This was some few months before their marriage, and that man has since died, and the lady still alive.

I shall trouble you but with one more, which I thought most remarkable of any that
occurred to me. In January 1652, the above mentioned Lieut. Coll. Alex. Monro and I

happened to be in the house of one Wm. MacLeod of Ferrinlea, in the County of Rofs.

He, the landlord, and I were sitting in three chairs near the fire, and in the corner of the great chimney there were two islanders, who that very night came to the house, and were related to the landlord. While one of them was talking with Monro, I perceived the other one looking at me oddly. From this look, and his being an islander, I conjectured that he was a seer, and asked him, at what he was staring at?
He answered, by desiring me to rise from that chair, for it was an unlucky one. I asked him why. He answered, because there was a dead man in the chair next to me. Well, said I, if it be in the next chair, I may keep mine own. But what is the likeness of the man? He laid he was a tall man, with a long grey coat, booted, and one of his legs hanging over the arm of the chair, and his head hanging
dead to the other side, and his arm backward, as if it were broken.

There were some English troops then quartered near that place, and there being at that time a great frost after a thaw, the country was covered all over with ice. Four or five of the English riding by this house some two hours after the vision, while we were sitting by the fire, we heard a great noise, which proved to be those troopers, with the help of other servants, carrying in one of their number, who had got a very mischievous fall, and had his arm broke; and falling frequently in swooning fits, they brought him into the hall, and sat him in the very chair, and in the very posture that the seer had prophesied. But the man did not die, though he recovered with great difficulty.

Among the accounts given me by Sir Norman MacLeod, there was one worth of special notice, which was thus. There [was] a gentleman in the Isle of Harris, who was always seen by the seers with an arrow in his thigh. Such in the isle who thought those prognostications infallible, did not doubt but he would be
shot in the thigh before he died. Sir Norman told me that he heard it was the subject of their discourse for many years. At last he died without any such accident. Sir Norman was at his burial, at St Clement's Church in the Harris. At the same time, the corps of another gentleman was brought to be buried in the very same church. The friends on either side came to debate who should first enter the church, and in a trice from words they came to blows. One of the number (who was armed with bow and arrows) let one fly among them. (Now every family in that isle have their burial place in the church in stone chests, and the bodies are carried in open coffins to the burial place). Sir Norman having appeased the tumult, one of the arrows was found shot in the dead man's thigh. To this Sir Norman was a witness.

In the Account which Mr Daniel Morison, parson (**clergyman**) in the Lewis, gave me, there was one, though it be heterogeneous from the subject, yet it may [be] worth your notice. It was of a young woman in his parish, who was mightily frightened by seeing her own image still before her, always when she came to the open air; the back of the image being always to her, so that it was not a reflection as in a mirror, but the species of such a body as her own, and in a very like habit, which appeared to herself continually before her. The parson kept her for a long while with him, but had no remedy for her evil, which troubled her exceedingly. I was told afterwards, that when she was four or five years older she saw it not.

These are matters of fact, which I assure you are truly related. But these, and all
others that occurred to me, by information or otherwise, could never lead me into a remote conjecture of the cause of so extraordinary a phenomenon. Whether it be a quality in the eyes of some people into these parts, concurring with a quality in the air also; whether such species be everywhere, though not seen by the want of eyes so qualified, or from whatever other cause, I must leave to the inquiry of clearer judgements than mine. But a hint may be taken from this image which appeared still to this woman above mentioned, and from another mentioned by Aristotle, in the 4th of his Metaphysics (if I remember right, for it is long since I read it;) as also from the common opinion that young infants (unsullied with many objects) do find apparitions, which were not seen by those of elder years; as like wife from this, that several did find the second sight when in the highlands or isles, yet when
transported to live in other countries, especially in America, they quite lost this quality, as was told me by a gentleman who knew some of them in Barbados, who did see no vision there, although he knew them to be seers when they lived in the Isles of Scotland.

Thus far my Lord Tarbett (**possibly Tarbott**)

My Lord, after narrow inquisition, has delivered many true and remarkable observations on this subject; yet to encourage further scrutiny, I crave leave to say:

That 1. But a few women are endued with this sight in respect of men, and their predictions not so certain.

2. This sight is not criminal, since a man can come by it unawares, and without his
consent; but it is certain he finds more fatal and fearful things than be do gladsome.

3. The seers avouch, that several who go the Siths (**another word for Faeries**), (or people at rest, and, in respect of us, in peace,) (**a similar statement to this will come up again and it is important, I will explain it there**) before the natural period of their life expires, do frequently appear to them.

4. A vehement desire to attain this direction is very helpful to the inquirer; and the species of an absent friend, which appears to the seers, as clearly as if he had sent his lively picture to present itself before him, is no phantastic shadow of a sick apprehension, but a reality, and a messenger, coming for unknown reasons, not from the original similitude of itself, but from a more swift and pragmatic people, which recreate themselves in offering secret intelligence to men, though generally they are unacquainted with that kind of correspondence, as if they had lived in a different element from them.

5. Though my collections were written long before I saw my Lord of Tarbett's, yet I am glad that his descriptions and mine correspond so nearly. The maid my lord mentions, who saw her image still before her, suited with the co-walker named in my account; which though some at first thought, might conjecture to be by the refraction of a cloud or mist, (**again with the mist mentioned before in the part about the Tuatha De Danann**) as in the parelij (**parallelism**), (the whole air and every drop of water being a mirror to return the species of things, were our faculty sharp enough to apprehend them,)

Comment: That statement goes back to the statement from before that 'nothing moves but what has another animal moving on it. Also, this goes back to the Indra's Net from before, where everything is a reflection of everything else, and therefore, everything is everything else, or is really just all one big Singularity. Read the chapter The Universe is the One Verse in Codex Singularity, https://www.scribd.com/document/678948729/Codex-Singularity-Search-for-the-Prisca-Sapientia.

This is a statement from Fritjof capra in his book, The Tao of Physics (Capra, p. 296)**, who goes into this concept that everything is a reflection of every else, and how it is actual science too:**

> **In the hadron bootstrap, all particles are dynamically composed of one another in a self-consistent way, and in that sense can be said to 'contain' one another. In Mahayana Buddhism, a very similar notion is applied to the whole universe. This cosmic network of interpenetrating things and events is illustrated in the Avatamsaka Sutra by the**

metaphor of Indra’s net, a vast network of precious gems hanging over the palace of the god Indra. In the words of Sir Charles Eliot: In the heaven of Indra, there is said to be a network of pearls, so arranged that if you look at one you see all the others reflected in it. In the same way each object in the world is not merely itself but involves every other object and in fact is everything else. ‘In every particle of dust, there are present Buddhas without number.’ The similarity of this image with that of the hadron bootstrap is indeed striking. The metaphor of Indra’s net may justly be called the first bootstrap model, created by the Eastern sages some 2,500 years before the beginning of particle physics.

or a natural reflection, from the same reasons that an echo can be redoubled by airt (**direction**); yet it were more fallible to impute this second sight to a quality infused into the eye by an unction (**anointing**): for witches have a sleepy ointment, that, when applied, troubles their fantasies, advancing it to have unusual figures and shapes represented to it, as if it were a fit of fanaticism, hypochondriac melancholy (**hypochondria**), or possession of some insinuating spirit, raising the soul beyond its common strain, if the palpable instances and realities seen, and innocently objected to the senses did not disprove it, make the matter a palpable verity, and no deception; yet since this sight can be bestowed without ointment, or dangerous compact, the qualification is not of so bad an original. Therefore,

6. By my Lord's good Leave, I perfume to say, that this sight can be no quality of the
air nor of the eyes; because:

1. such as live in the same air, and find all other things as far off and as clearly, yet have not the second sight.
2. A seer can give another person this sight transiently, by putting his hand and foot in the posture he requires of him.
3. The unsullied eyes of infants can naturally perceive no new unaccustomed objects, but what appear to other men, unless exalted and clarified some way, as Balaam's Ass for a time; though in a witch’s eye the beholder cannot find his own image reflected, as in the eyes of other people; so that defect of objects, as well as diversities of the subject, may appear differently on several tempers and ages.
4. Though also some are of so venomous a constitution, by being radicated (**take root**) in envy and malice, that they pierce and kill (like a cockatrice) whatever creature they first set their eye on in the morning; so was it with Walter Grahame, sometime living in the Paroch wherein now I am, who killed his own cow after commending its fatness, and shot a hare with his eyes, having praised its

swiftness, (such was the infection of an evil eye;) albeit this was unusual, yet he saw no object but what was obvious to other men as well as to himself.

5. If being transported to live in another country did obscure the second sight, neither the person nor the maid needed be much troubled for her self-reflection; a little peregrination (**travel by walking**), and going from her wonted (**usual**) home, would have salved (**soothed**) her fear. Wherefore,

7. Since the things seen by the seers are real entities, the presages and predictions
found true, but a few endued (**endowed**) with this Sight, and those not of bad lives, or addicted to malice's, the true solution of the phenomenon seems rather to be, the courteous endeavours of our fellow creatures in the invisible world to convince us, (in opposition to Sadducee's, Socinians, and Atheists,) of a deity; of spirits; of a possible and harmless method of correspondence betwixt (**between**) men and them, even
in this life; of their operation for our caution and warning; of the orders and degrees
of Angels, whereof one order, with bodies of air condensed and curiously shaped, may be next to man, superior to him in understanding, yet unconfirmed; and of their region, habitation, and influences on man, greater than that of stars on inanimate bodies; a knowledge (belike) reserved for these last atheistic ages, wherein the profanity of men's lives has debauched and blinded their understanding, as to Moses, Jesus, and the prophets, (unless they get convictions from things formerly
known,) as from the regions of the dead: nor does the ceasing of the visions, upon the seer's transmigration into foreign kingdoms, make his lordship's conjecture of the quality of the air and eye a white the more probable; but, on the contrary, it confirms greatly my account of an invisible people, guardian over and careful of men, who have their different offices and abilities in distinct countries, as appears in Dan. 10:13. viz, about Israel's, Greece's, and Peria's assistant princes, whereof who so prevails gives dominion and ascension to his pupils and vassals over the opposite armies and countries; so that every country and kingdom having their topical spirits, or powers assisting and governing them, the Scottish seer banished to America, being a stranger there, as well to the invisible as to the visible inhabitants, and
wanting a familiarity of his former correspondents, he could not have the favour and
warnings, by the several visions and predictions which were not to be granted to him by these acquaintances and favourites in his own country.

For if what he were to find that these realities, (as, I have made appear,) 'it were too great an honour for Scotland to have such seldom-seen

watchers and predominant powers over it alone, acting in it to expressly, and all other nations wholly destitute of the like; though, without all peradventure, all other people wanted the right key of their cabinet, and the exact method of correspondence with them, except the sagacious (**good judgement**) active Scots, as many of them have retained it a long time, and by surprises and raptures do often foretell what in kindness is really represented to them at several occasions.

To which purpose the learned lynx-eyed Mr. Baxter, on Rev. 12:7, writing of the fight betwixt (**between**) Michael and the dragon, gives a very pertinent note, viz. That he knows not but before any great action (especially tragical) is done on Earth, that first. the battle and victory is acted and achieved in the air betwixt the good and evil spirits: Thus he, It seems these were the men’s guardians; and the like battles are often times perceived in a loaft (**long time**) in the night-time; the event of which might easily be represented by someone of the number to a correspondent on Earth, as frequently the report of great actions have been more swiftly carried to other countries than all the airt (**direction**) of us mortals could possibly dispatch it.

St. Augustin, on Mark, 9:4, gives no small intimation of this truth, averring (**stating**) that Elias appeared with Jesus on the Mount in his proper body, but Moses in an aerial body, assumed like the angels who appeared, and had ability to eat with Abraham, though not necessity on the account of their bodies. As like the late doctrine of the pre-existence of souls, living in aerial vehicles, gives a singular hint of the possibility of the thing, if not a direct proof of the whole assertion; which yet moreover may be illuminated by diverse other instances of the like nature, and as wonderful, besides what is above said. As,

8. The invisible wights which haunt houses seem rather to be some of our subterranean inhabitants, (which appear often to men of the second sight,) than evil spirits or devils; because, though they throw great stones, pieces of earth and wood, at the inhabitants, they hurt them not at all, as if they acted not maliciously, like devils at all, but in sport, like buffoons and drolls (**humorous quality**). All ages have afforded some obscure testimonies of it, as Pythagoras in his Doctrine of Transmigration; Socrates's daemon that gave him [warning] of future dangers; Plato's classing them into various vehiculated species of spirits; Dionysius Aerophagia's martialling nine orders of spirits, superior and subordinate; the poets
their borrowing of the philosophers, and adding their own fancies of fountain, river, and sea nymphs, wood, hill, and mountain inhabitants, and that every place and thing, in cities and countries, had special invisible regular gods and governors.

Cardan speaks of his father and his seeing the species of his friend, in a moonshine night, riding fiercely by his window on a white horse, the very night his friend died at a vast distance from him; by which he understood that some alteration would suddenly ensue. Cornelius Agrippa, and the learned Dr. Mor, have several passages tending that way. The noctambulo's (**sleepwalkers**) themselves would appear to have some foreign joining spirit possessing and supporting them, when they walk on deep waters and tops of houses without danger, when asleep and in the dark; for it was in no way probable that their apprehension, and strong imagination setting the animal spirits to work to move the body, could preserve it from sinking in the depth, or falling down head-long, when asleep, any more than when awake, the body being
then as ponderous as before; and it is hard to attribute it to a spirit flatly evil and an
enemy to man, because the noctambulo returns to his own place safe. And the most
furious tribe of the daemons are not permitted by providence to attack men so frequently either by night or by day:

For in our highlands, as there may be many fair ladies of this aerial order, which do often tryst (**private romantic rendezvous**) with lascivious (**sexual desire**) young men, in the quality of succubi (**female demons**), or lightsome paramours (**illicit secret lover**) and strumpets (**prostitutes**), called Leannain Sith, or familiar spirits
(in Deuteronomy 18:11); so do many of our highlanders, as if a strangling by the nightmare, pressed with a fearful dream, or rather possessed by one of our aerial neighbours, rise up fierce in the night, and apprehending the nearest weapons, do push and thrust at all persons in the same room with them, sometimes wounding their own comrades to death.

The like whereof fell sadly out within a few miles of me at the writing hereof. I add but one instance more, of a very young maid, who lived near to my last residence, that in one night learned a large piece of poetry, by the frequent repetition of it, from one of our nimble and courteous spirits, whereof a part was pious, the rest, superstitious, (for I have a copy of it,) and no other person was ever heard to repeat it before, nor was the maid capable to compose it of herself.

9. He demonstrated and made evident to sense this extraordinary vision of our Tramontain seers, and what is seen by them, by what is said above, many having seen these same spectres and apparitions at once, having their entire visive faculties; for non est disputandum de guslu (**The direct Latin to English translation is: 'there is no need to discuss the guslu. The result that showed up in a search engine also gives this meaning: 'In matters of taste, there can be no disputes', so it's probably that one. The meaning of it in this context is this:**

everyone’s individual preferences are subjective opinions that cannot be right or wrong; therefore there can be no universal truth.) It now remains to show that it is not unsuitable to reason nor the Holy Scriptures.

First, that it is not repugnant to reason, does appear from this, that it is no less strange for immortal sparks and souls to come and be immersed into gross terrestrial elementary bodies, and be so propagated, so nourished, so fed, so clothed as they are, and breathe in such an air and world as is prepared for them, then for Hollanders or hollow-cavern inhabitants to live and traffic among us, in another
state of being, without our knowledge. For Raymond de Subinde, in his 3rd book, Chap. 12. argues quaintly, that all sorts of living creatures have a happy rational polite of their own, with great contentment; which government and mutual converse of theirs they all pride and pluim (**complement**) themselves, because it is as unknown to man, as man is to them. Much more, that the son of the highest spirit should assume a body like ours, convinces all the world that no other thing that is possible needs be much wondered at.

The Manucodiata, or bird of paradise, living in the highest region of the air; common birds in the second region; flies and insects in the lowest; men and beasts on the Earth's surface; worms, otters, badgers, in waters; likewise Hell is inhabited at the centre, and Heaven in the circumference: can we then think the middle cavities of the Earth empty? I have seen in Weems, (a place in the County of Fyfe, in Scotland,) diverse caves cut out as vast temples underground; the like is a County of England; in Malta is a cave, wherein stones of a carious cut are thrown in great numbers every day; so I have had barbed arrow-heads of yellow flint, that could not be cut so small and neat, of so brittle a substance, by all the airt (**direction**) of man. It would seem therefore that these mentioned works were done by certain spirits of pure organs, and not by devils, whose continual torments could not allow them so much leisure. Besides these, I have found five curiosities in Scotland, not much observed to be elsewhere.

1. The Brounies, who in some families are drudges (**people made to do menial work**), clean the houses and dishes after all go to bed, taking with him his portion of food and removing before daybreak.

2. The mason word, which though some make a mystery of it, I will not conceal
a little of what I know. It is like a Rabbinical tradition, in way of comment on Jachin
and Boaz, the two pillars erected in Solomon's Temple, (1 Kings, 7:21.) with an addition of some secret sign delivered from hand to hand, by which they know and become familiar one with another.

3. This second sight, so largely treated of before.

4. Charms, and curing by them very many diseases, sometimes by transferring the sickness to another.

5. A being proof of lead, iron, and silver, or a brieve (**a chancery writ directing trial usually by jury to be made of certain specified matters**) making men invulnerable. Diverse numbers of our Scottish commanders and soldiers have been seen with blue marks only, after they were shot with leaden balls; which seems to be an Italian trick, for they seem to be a people too curious and magically inclined.

Finally Irish-men, our northern-Scottish, and our Atholl-men are so much addicted to and delighted with harps and music, as if, like King Saul, they were possessed with a foreign spirit, only with this difference, that music did put Saul's play-fellow to sleep, but aroused and awakened our men, vanquishing their own spirits at pleasure, as if they were impotent of its powers, and unable to command it; for we have seen some poor beggars of them, chattering their teeth for cold, that how soon they saw the fire, and heard the harp, leapt through the house like goats and satyrs (**excess sexual desire in men**).

As there parallel stories in all countries and ages reported of these our obscure people, which are no dotages (**period where someone is old and weak**). So is it no more of necessity to us fully to know their beings and manner of life, then to understand distinctly the polity (**an organized society**) of the nine orders of angels; or with what oil the lamp of the Sun is maintained so long and regularly; or why the Moon is called a great luminary in Scripture, while it only appears to be so; or if the Moon be truly inhabited, because telescopes discover seas and mountains in it, as well as flaming furnaces in the Sun; or why the discovery of America was looked on as a fairy tale, and the reporters hooted at as inventors of ridiculous utopias (**A reference to Sir Francis Bacon’s book called New Atlantis**), or the first. probable asserters punished as inventors of new gods and worlds; or why in England the King cures the struma (**swelling of the lymph glands**) by stroking, and the seventh son in Scotland; whether his temperate complexion conveys a balsam, and sucks out the corrupting principles by a frequent warm sanative contact, or whether the parents of the seventh child put forth a more eminent virtue to his production than to all the rest, as being the certain meridian and height to which their vigour ascends, and from that forth have a gradual declining into a feebleness of the body and its production. And then,

1. Why is not the 7th son infected himself by that contagion he extracts from another?

2. How can continual stroking with a cold hand have so strong a natural operation, as to exhale all the infections warming corroding vapours.
3. Why may not a 7th daughter have the same virtue? So that it appears, albeit, a happy natural constitution concurrent, yet something in it above nature. Therefore every age has left some secret for its discovery; who knows but this encounter between the two kinds of rational inhabitants of the same Earth may be not only believed shortly, but as freely entertained, and as well known, as now the airt of navigation, printing, limning (**drawing or painting**), riding on saddles with stirrups, and the discoveries of microscopes, which were sometimes a great a wonder, and as hard to be believed.

Though I will not be so curious nor so peremptory (**insisting on obedience**) as he who will prove the possibility of the Philosopher's Stone from Scripture, Job 28:1-2, Job 22:24-25; or the plurality of worlds, from John 14:2. And Hebrews 11:3;

Comment: see Appendix 2: The Ancients Were Well Aware of Parallel Universes about how religions were well aware of the concept parallel worlds

nor the circulation of blood from Eccles. 12 and 6; nor the talismanic direction, from the blind and lame mentioned in 2nd Samuel, 5:6. yet I humbly propose these passages which may give some light to our subject at least, and show that this polity (**form of civil government**) and rank of people is an impossible thing, nor the modest and innocent scrutiny of them impertinent or unsafe. The legion or brigade of spirits (mentioned Mark 5:10.) besought our Saviour not to fend them away out of the country; which shows they were daemons loci, topical spirits, and peculiar superintendents and supervisors assigned to that province.

And the power over the nations granted (Rev. 2:26) to the conquerors of vice and infidelity, sound somewhat to that purpose. Tobit had a daemon attending marriage, Chap. 6. verse, 15; and in Matth. 4 and 5, an evil spirit came in a visible shape to tempt our Saviour, who himself denied not the sensible appearing of ghosts to our sight, but said, their bodies were not composed of flesh and bones, as ours are, Luke 24:39. And in Philip 2:10, our very subterraneans are expressly afraid to bow to the name of Jesus. Elisha, not intellectually only, but sensibly, saw Gehazi when out of the reach of an ordinary view.

It wants not good evidence that there are more managed by God's spirits, good, evil, and intermediate spirits, among men in this world, then we are aware of; the good spirits ingesting fair and heroic apprehensions and

images of virtue and the divine life, thereby animating us to act for a higher happiness, according to our improvement; and relinquishing us as strangely upon our neglect, or our embracing the deceitful serene-like pictures and representations of pleasures and gain, presented to our imaginations by evil and sportful angels, to allure to an unthinking, ungenerous, and sensual life; none of them having power to compel us to any misdemeanour without our flat consent.

Moreover, this life of ours being called a warfare, and God's saying that at last there will be no peace to the wicked, our busy and silent companions also being called Siths (**also called Sidhes**), or People at Rest and Quiet, in respect of us;

Comment: The concept of rest, or non-action, is extremely emphasized in so many different religions all over the world and I mentioned it in detail in the Movement Without Moving chapter of Codex Singularity. Another thing that is heavily emphasized in various religions as well is silence, and this is also talked about at length in Coded Singularity, which can be read here: https://www.scribd.com/document/678948729/Codex-Singularity-Search-for-the-Prisca-Sapientia. These two chapters are quite lengthy but it will explain in detail what 'People at Rest and Quiet, in respect of us' means in a lot of detail.

and withal many ghosts appearing to men that want this second sight, in the very shapes, and speaking the same language, they did when incorporate and alive with us; a matter that is of an old imprescriptible (**inalienable**) tradition, (our highlanders making still a distinction between Sluagh Saoghalta and Sluagh Sith, averring (**asserting**) that the souls go to the Sith when dislodged;) many real treasures and murders being discovered by souls that pass from among ourselves, or by the kindness of these our airy neighbours, none of which spirits can be altogether inorganic.

No less than the conceits about Purgatory, or a state of rescue; the Limbus Patrum et Infantum (**Catholic belief of the place good people who died before Jesus went to**), inventions, [which] though misapplied, yet are not chimaeras, and altogether groundless. For ab origine (**from the**

origin; where the world Aboriginal – referring to native – comes from), it is nothing but blanch (**pale**) and faint discoveries of this secret republic of ours here treated on, and additional fictions of monks doting (**adoring**) and crazed heads, our creed saying that our Saviour descended to the invisible place and people.

And many divinities supposing that the deity appeared in a visible shape seen by Adam in the cool of the day, and speaking to him with an audible voice. And Jesus, probably by the ministry of invisible attendants, conveying more meat of the same kind to the five thousand that was fed by him with very few loaves and fishes, (for a new creation it was not.) The Ochim and Ziim (**howlers and desert creatures**), in Isaiah 13: 21-22. These satyrs (**creatures of intense sexual desire**), and doleful (**cheerless**) unknown creatures of islands and deserts, seem to have a plain prospect that way. Finally, the eternal happiness enjoyed in the 3rd heavens, being more mysterious than most men take it to be. It is not a sense wholly adduced to Scripture to say, that this sight, and the due objects of it, has some vestige in holy writ, but rather it is modestly deduced from it.

11. It only now remains to answer the obvious objections against the reality and lawfulness of this speculation.

Question 1. How do you salve the second sight from compact (**compact meaning a legal agreement**) and witchcraft ?

Answer. Though this correspondence with the intermediate unconfirmed people (betwixt Man and Angel) be not ordinary to all of us who are superterraneans (**opposite of subterraneans**), yet this sight falling on some people by accident, and its being co-natural to others from their birth, the derivation of it cannot always be wicked. A too great curiosity, indeed, to acquire any unnecessary airt (**direction**), may be blameworthy; but however diverse the Secret Commonwealth maybe, by permission, discover themselves as innocently to us, who are in another state, as some of us men do to fishes, which are in another element, when we plunge and dive into the bottom of the seas, their native region; and in the process of time we
may come to converse as familiarly with these nimble and agile clans (but with greater pleasure and profit,) as we do now with the Chino's Antipodes (**Chino is Spannish for Chinese and an antipode is the exact opposite end of the Earth from the point you’re on**).

Comment: Read the Shoreless Seas chapter in Codex Singularity; it demonstrates that the ancients believed that reality really is like a sea: https://www.scribd.com/document/678948729/Codex-Singularity-Search-for-the-Prisca-Sapientia. Mark Twain, in his

book, The Mysterious Stranger, compares a great spirit to being an elephant, and a small, insignificant spider to being a human. From The Mysterious Stranger:

> **The elephant lives a century, the red spider a day; in power, intellect, and dignity the one creature is separated from the other by a distance which is simply astronomical. Yet in these, as in all qualities, man is immeasurably further below me than is the wee spider below the elephant."**

Question 2. Are they subject to vice, lusts? Passion, and injustice, as we who live
on the surface of the Earth?

Answer: The seers tell us that there wandering aerial people have not such an impetus and fatal tendency to any vice as men, as not being drenched into so gross and dreg bodies as we, but yet are in an imperfect state, and some of them making better essays for heroic actions than others; having the same measures of virtue and vice as we, and still expecting advancement to a higher and more splendid state of life. One of them is stronger than many men, yet do not incline to hurt Mankind, except by commission for a gross misdemeanour, as the destroying angel of
Egypt, and the Assyrians, Exod. 12:29, 2 Kings 10:35.

They haunt most where is most barbaric; and therefore our ignorant ancestors, to prevent the insults of that strange people, used as rude and course a remedy; such as exorcisms, donations, and vows: But no sooner than the true piety prevail in any place, it did not put the inhabitants beyond the reach and authorities of these subtle inferior co-inhabitants and colleagues of ours: The Father of all spirits, and the person himself, having the only command of his soul and actions, a concurrence they may have to what is virtuously done; for upon the committing of a foul deed, one will find a demure (**reserved or modest**) upon his soul, as if his cheerful colleague had deserted him.

Question 3: Do these airy tribes procreate? If so, how are they nourished, and at
what period of time do they die?

Answer: Supposing all spirits to be created at once in the beginning, souls to pre-exist and to circle about into several states of probation; to make them either totally inexcusable, or perfectly happy against the last day, solves all the difficulties. But in every deed, and in speaking suitably to the nature of things, there is no more absurdity for a spirit to inform an infant in a body of airs, than a body composed of dull and drossy

(**worthless**) Earth; the bet of spirits have always delighted more to appear into aerial, than into terrestrial bodies. They feed most what on quintessences (**most refined substance, such as the 5th element in Alchemy**), and aethereal essences. The pith and spirits only of women's milk feed their children, being artificially conveyed, (as air and oil sink into our bodies,) to make them vigorous and fresh.

And this shorter way of conveying a pure aliment, (without the usual digestions,) by transfusing it, and transpiring through the pores into the veins, arteries, and vessels that supply the body, is nothing more absurd, than an infant's being fed by the navel before it is born, or than a plant, which grows by attracting a lively juice from the Earth through many small roots and tendons, whose courser parts be adapted and made co-natural to the whole, does quickly coalesce by the ambient cold; and so are condensed and baked up into a confirmed wood in the one, and solid body of the flesh and bone in the other.

A notion which, if entertained and approved, may show that the late invention of soaking and transfusing (not blood, but) aethereal virtual spirits, may be useful both for nourishment and health, whereof is a vestige in the damnable practise of evil angels, their sucking of blood and spirits out of witches' bodies (till they drew them into a deformed and dry leanness,) to feed their own vehicles withal, leaving what we call the '[witches mark]' behind; a spot that I have seen, as a small mole, horny, and brown coloured; through which mark, when a large brass pin was thrust (both in the buttocks, nose, and roof of the mouth,) till it bowed and become crooked, the witches, both men and women, neither felt a pain, nor did bleed, nor knew the precise time when this was done to them, (there eyes only being covered.)

Now the air being a body as well as Earth, no reason can be given why there may not be particles of more vivific (**imparting**) spirit formed of it for procreation, then is possible to be of Earth, which takes more time and pains to rarify and ripen it, before it can come to have a prolific virtue. And if our aping darlings did not thus procreate, there whole number would be exhausted after a considerable space of time.

For though they are of more refined bodies and intelligence than we, and of far less heavy and corruptive humours (**the historical meaning of humours were the four chief liquids in the body that govern a person's physical and mental qualities, according to their proportions**), (which cause a dissolution,) yet many of their lives being dissonant to right reason and their own laws, and their vehicles not being wholly free of lust and passion, especially of the more spiritual and haughty (**arrogantly superior**) sins they pass (after a long healthy life)

into one orb and receptacle fitted for their degree, till they come under the general cognizance of the last day.

Question 4: Does the acquiring of this second sight make any change on the acquirers body, mind, or actions?

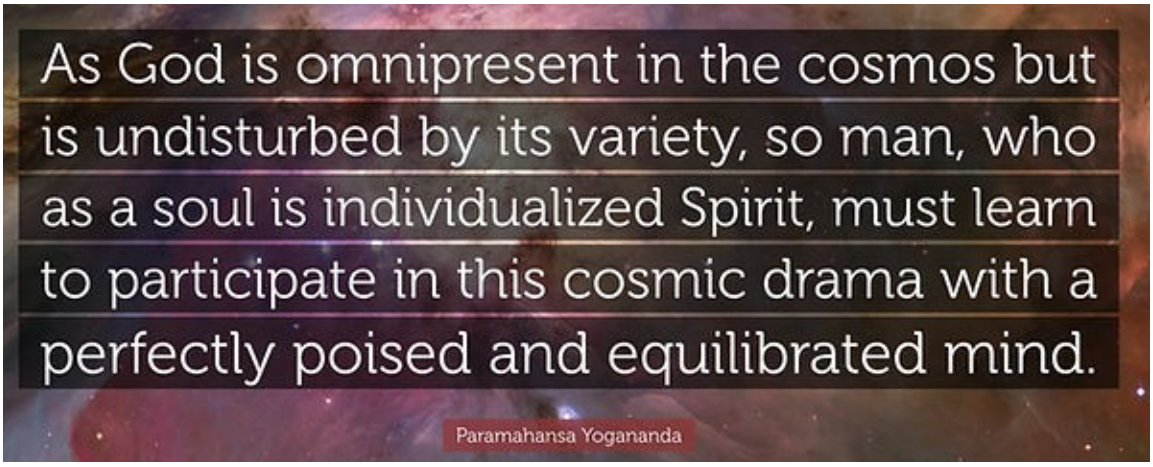
Answer: All uncouth sights enfeebles the seer. Daniel, though familiar with divine visions, yet fell frequently down without strength, when dazzled with a power which had the ascendant of, and passed on him beyond his comprehension, Chap. 10:8-17. So our seer is put in a rapture, transport, and sort of death, as divested of his body and all its senses, when he is first made participant of this curious piece of knowledge: But it makes no wramp (**twisting**) or strain in the understanding of any; only to the fancies of clownish or illiterate men, it creates some affreightments (**fright**) and disturbances, because of the strongness of the visions, and their unacquaintedness with them. And as for their life, the persons endued with this rarity are, for the most part, candid, honest, and sociable people. If any of them be subject to immoralities, this obstruse skill is not to be blamed for it; for unless they themselves be the tempters, the colonies of the invisible plantations, with which they inter-commune, do provoke them by no villainy or malice, neither at their first acquaintance nor after a long familiarity.

Question: Does not Satan interpose in such cases by many subtle unthought insinuations, as to him who let the fly, or familiar, go out of the box, and yet found the fly of his own putting in, as serviceable as the other would have been?

Answer. The goodness of the life, and deigns of the ancient prophets and seers, was
one of the best proofs of their mission.

Appendix 1: The Illusion of Distance

This expands upon Robert Kirk’s statement about Jesus developing the Second Sight when the Devil show Jesus all the nations of the world at once, mentioned on page 19 of this book, ‘the Devil undertakes to give even Jesus a sight of all nations, and the finest things in the world, at one glance, though in their natural situations and stations at a vast distance from other.’


As God is omnipresent in the cosmos but is undisturbed by its variety, so man, who as a soul is individualized Spirit, must learn to participate in this cosmic drama with a perfectly poised and equilibrated mind.
Paramahansa Yogananda

There's a cryptic passage in the Corpus Hermeticum XI that says:

> Consider this for yourself: command your soul to travel to India, and it will be there faster than your command. Command it to cross over to the ocean, and again it will quickly be there, not as having passed from place to place but simply as being there.

If distance doesn't exist then there is no travel, there is only being there as the Corpus Hermeticum says. If everything in the Universe is the centre of the Universe, then this passage from the Corpus Hermeticum makes more sense. The circle is the distance, and the soul exists in the dot, so it is already there anywhere in the empty dot that surrounds the dot.

This means that the soul doesn't need to travel anywhere, because it is already there, in fact, it was there before any travel was ever contemplated. Instead, the person's consciousness needs to travel from the circumference to the point, reducing time, speed, and distance until they are at zero. This is the purpose of meditation in essence.

Chuang Tzu (Tzu, p. 14) likewise has a passage that has the same meaning as what The Hermetica said:

Don't be going from anywhere to anywhere. Here is where it is!

This passage from the Buddhist Avatamsaka Sutra (Cleary, pp. 2192-2193) says very clearly that an enlightened person is not subject to distance:

> This is the abode of those who have dropped all attachments to the world yet appear in the abodes of all beings in order to develop them to maturity; those who are not attached to any land but travel in all lands in the service of buddhas, those who travel in all lands to encompass the arrangement of all buddha-lands, without leaving where they are … those who are physically present in all worldly realms without being cut off from the realm of reality; those who vow to remain in the world for all time without dwelling on the idea of long or short periods (think of the one frame of space in the movie reel example covering the entirety of the time of the movie reel, and thus becoming a Singularity); those who appear in all worlds without moving from one spot.

Lastly the Avatamsaka Sutra (Cleary, p. 2201) has this passage about how distance is an illusion for the enlightened:

> Those of vast perception here
> Instantly gain access to
> Eons, lands, and buddha-names,
> Throughout measureless eons.
>
> Here they enter infinite eons
> In a single thought, (It’s not just distance that collapses, but time too!)
> Free of false ideas,
> By control of thoughts of the world.
>
> Here, in the abode of concentration,
> They see past, present, and future,
> Pinpointed on each instant,
> As they roam in the palace of liberation.
>
> While here in this abode,
> Sitting cross-legged, without disappearing
> They simultaneously appear
> In all lands, everywhere.

Imagine a world created in the mind. The person who has imagined the world is present in all parts of it at once, but, at the same time is nowhere present. The person who has imagined the world doesn't need to travel

anywhere in it because they are already here, there, and everywhere in it and not in it.

There's a quote saying, ‘No matter where you go, there you are,’ which is hard to find the original source for, but it's a good quote. The consciousness of the individual, the soul, is the point that exists everywhere in the Universe, as The Hermetica stated. Travel for the soul is an illusion because the Universe the soul travels in is itself an illusion or projection.

The third temptation that Jesus was subjected to in Matthew 4 offers him every dictator's dream which is to rule the world. But this has hidden meaning in it as well that no one sees. The very high mountain represents the connection between the physical and spiritual worlds, and this is what a mountain represents in the Tarot, it's where the gods lived in ancient Greece and it is where Jesus prayed in the walking on water story. The devil is taking Jesus up the mountain to go beyond time and space so that he can show Jesus all the world's kingdoms. People assume the devil showed him some kind of vision of the kingdoms of the world but this passage does not say that the devil showed Jesus a vision of all the kingdoms, it says that he saw them all directly with his own eyes. If he was shown a vision, why not stay at ground level? How is being shown all the kingdoms of the world possible? There is no distance, it is an illusion. Jesus was already there, in every kingdom in the world because distance is an illusion. That is how the devil could show him all the kingdoms of the physical world at once. Jesus telling the devil to be gone is him rejecting his lower nature and the false splendour of the physical world and at this point, he is born again and ready to start his ministry. The centre of the Universe is the only thing that exists and by being at the centre, Jesus was everywhere at once.

This idea that the devil is above beyond time and space also turns up in a book called The Mysterious Stranger, by Mark Twain, where the devil is able to take children, he had met in other parts of the world (Twain, p. Start of chapter 9)

> It was wonderful, the mastery Satan had over time and distance. For him they did not exist. He called them human inventions, and said they were artificialities. We often went to the most distant parts of the globe with him, and stayed weeks and months, and yet were gone only a fraction of a second, as a rule. You could prove it by the clock.

The Hindu book, called The Tripura Rahasya, has a paragraph that also has someone taken up to the top of a mountain and seeing many different lands at once. Not only that, but it also clearly describes the phenomenon of time dilation, where time slows down dramatically. Clearly, he experienced maximum space and virtually no time. (Venkataramaiah, p. 106):

> He went up to the summits of the Himalayas with the saint and was shown the whole region and also the earth. Again endowed with powerful eyesight, he was able to see far-off lands and discovered other worlds besides this one. In the distant worlds there was darkness prevailing in some places; the earth was gold in some; there were oceans and island continents traversed by rivers and mountains; there were the heavens peopled by Indra and the Gods, the asuras, human beings, the rakshasas and other races of celestials. He also found that the saint had divided himself as Brahma in Satyaloka, as Vishnu in Vaikunta, and as Siva in Kailasa, while all the time he remained as his original-self, the king ruling in the present world. The king was struck with wonder on seeing the yogic power of the saint. The sage's son said to him: This sightseeing has lasted only a single day according to the standards prevailing here, whereas twelve thousand years have passed by in the world you are used to. So let us return to my father.

The same book a few pages later says something very similar about distance and time being illusions (Venkataramaiah, p. 114):

> Then he continued: Look, O King! The circuit of the hill is hardly two miles and a half and yet you have seen a universe within it. Is it real or false? Is it a dream or otherwise? What has passed as a day in that land, has counted for twelve thousand years here.

Time dilation (the slowing down of time) will be covered in extensive detail in the chapter Time Dilation and How to Understand Why it Happens.

There are other parts of the New Testament that suggest that distance is an illusion, such as Jesus Christ appearing before his disciples out of nowhere after he was resurrected. In The Book of Revelation there is this interesting quote, 'Look, he is coming with the clouds,' and 'every eye will see him, even those who pierced him'; and all peoples on earth 'will mourn because of him.' So shall it be! Amen. 'I am the Alpha and the Omega,' says the Lord God, 'who is, and who was, and who is to come, the Almighty.' The statement that every eye will see him doesn't mean everyone will watch him live on TV. It means that everyone will be watching him in person, right in front of them for the same reason that Jesus could see all the world's kingdoms. The statement that even those soldiers who pierced him and have been dead for 2000 years will see him clearly suggests that this event is happening in a higher realm above time and space. The clouds represent the barrier between the higher and lower worlds that block out the higher realm's light. When it says that 'every eye will see him,' it isn't talking about the eyes, but the eye. In other words, the All-Seeing Eye. The last statement, 'who is, and who was, and who is to come,' clearly states that time and space have no significance to God. This statement is similar to what God said in Genesis 'Before the world

was, I am.’ God is in the centre and is the centre where there is no time, speed, or distance.

A passage in the Gospel of Thomas speaks directly about Jesus being omnipresent: ' It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will find me there.’ He sounds like he's saying he's the Big Bang, right? If that centre is still there, he would be omnipresent in everything that exists.

That statement from the Gospel of Thomas echoes one from Psalm 139, ‘Where can I go from Your Spirit; or where can I flee from Your presence? If I ascend to heaven, You are there. If I make my bed in Sheol, You are there. If I take the wings of the dawn, If I dwell in the remotest part of the sea, even there Your hand will lead me, and Your right hand will lay hold of me.’

Interestingly, science itself says that it is possible to observe the entire Universe from one place, but that place requires being in the innermost layer surrounding a Black Hole, as in being in the presence of a Singularity that collapses space and time. This video (Petrov) states that the Photon Ring of a Black Hole reflects the entire Universe and if someone was in this ring they would literally become an All Seeing Eye. Seeing all the world's kingdoms at once is considered mythology, but seeing the entire Universe is apparently science.

In addition to being able to see the Universe someone in the Photon Ring would also be able to simultaneously see themselves from all angles at once because of the way that light orbits near the Event Horizon.

Another interesting thing about a Black Hole is that if one was to fall into it and look up, he would see the Universe shrinking into a point as is shown at 47 minutes in this video. It's almost like the Black Hole is undoing the illusion of inflation that the Universe is. At this point, the circle of reality that is the Universe has shrunk back into a point.

It is said that God is omnipresent, meaning he is everywhere at once. But to suggest that he is everywhere in the Universe suggests that he is finite and is kept in the Universe's boundary, whatever that is. It is better to say that there is no distance because that would mean that God isn't within any boundary whatsoever and this overcomes any logical problem with being so massive in the first place.

A good way to say that God is everywhere is to say that he is nowhere since he occupies the Nothing. In other words, God is both omnipresent and nowhere present. Is someone present in their own thoughts in the world they imagine in their mind?

Another passage in Corps Hermeticum XI states that in order to understand God one must be equal to God and that means being omnipresent in all time and space:

> Unless you make yourself equal to god, you cannot understand god; like is understood by like. Make yourself grow to immeasurable immensity, outleap all body, outstrip all time, become eternity and you will understand god. Having conceived that nothing is impossible to you, consider yourself immortal and able to understand everything, all art, all learning, the temper of every living thing. Go higher than every height and lower than every depth. Collect in yourself all the sensations of what has been made, of fire and water, dry and wet; be everywhere at once, on land, in the sea, in heaven; be not yet born, be in the womb, be young, old, dead, beyond death. And when you have understood all these at once - times, places, things, qualities, quantities - then you can understand god.

If that seems too hard then become present in the void that lies underneath all time and space and everything contained in them and that way, it will be a lot easier to understand God.

The Universe started as energy after the Big Bang and is still just tightly compacted energy. Now, if there is no distance then that would mean that all the energy potential of the Universe is contained in the smallest possible distance, called the Planck Density, and accessing this would give access to the entire energy potential of the Universe. In fact, everywhere in the Universe is an endless reservoir of all the energy potential of the Universe if one could reduce time and space to zero and access all the free energy it.

Quantum Entanglement is clear evidence of there being a lack of distance in the Universe because it is saying that two particles, no matter how distant they are, can influence each other right away meaning that the signal or communication between them would be many thousands of times the speed of light which is impossible. Physics explains this away with the Super Determination theory where the behaviour of all particles in the Universe is decided in advance. These concepts are explained in this video really well. The problem with predetermination is that there isn't hard evidence for it, and it creates the philosophical problem of being no freedom or free will in the Universe. The people who believe this really cannot think outside of the box and consider that maybe particles can warp speed to any part of the Universe, or just punch a hole in space and time.

As explained in the chapter Zero is The Only Number That Exists in Non-Existence zero lies underneath every single number and likewise the potential for emptiness that a Black Hole exists everywhere in the Universe. This would mean that entangled particles could access or be

part of the emptiness, that underlies all space and time. This is something that is not yet understood.

If Man could do this principle of reducing the distance to zero, then he could communicate or even travel faster than the speed of light. There would be well and truly no barriers to progress anymore. This would also mean if there were extra-terrestrials, and they could travel through interstellar space then they wouldn't be using radio signals but communicating in a way that was so quick that time becomes meaningless.

One way to understand how distance can be an illusion in a modern scientific sense is to compare time and space to a movie reel. Imagine if a frame becomes bigger, it takes up more of the spiral of time of the total reel. If the frame encompasses the entire movie reel, then it contains all of the spiral of time in it and time no longer has to be in motion because it is no longer split up and separated. But at this point, the frame can't go any faster or bigger because it has become the totality of the Everything and the Nothing of the reality of the whole. As a frame brings in more of the spiral of time, more gravity is also brought in because time causes gravity. There isn't an increase in total gravity, it's just that the frame is accessing more of the gravity. This would mean that the gravity in a Black Hole is exactly the same as that of the Universe itself. The point is that time and space as a square and circle are exactly the same in reality, but only appear separate. That one square of space that occupies all of time is a Singularity and anyone who occupies the Singularity is already here, there, and everywhere in the Universe and doesn't need to move anywhere either.

These quotes show an agreement between ancient mysticism and modern particle science on the two subjects of movement without moving and omnipresence - or distance being an illusion. This ancient quote is from the Upanishads (Upanishads) and this is what it says:

> It moves. It moves not. It is far, and It is near. It is within all this, And It is outside of all this.

The second quote, from modern science, is from Robert Oppenheimer:

> If we ask, for instance, whether the position of the electron remains the same, we must say ‘no’; if we ask whether the electron’s position changes with time, we must say ‘no’; if we ask whether the electron is at rest, we must say ‘no’; if we ask whether it is in motion, we must say ‘no'.

This is a quote from this video called The Universe is Not Made up of Particles which states:

> Particles are actually not what the world is made of! We talk about that. We use that all the time. And so when we talk about the Higgs Boson, it's a particle, it's a boson, which is as you will see is one of two major kinds of particles. However, that's just short of a sloppy approximation to the true underlying reality. Our modern idea - the idea that is centrally important to modern physics - is that the world is not made of particles but it's made of fields. A field, unlike a particle, is spread out everywhere throughout the universe. It's a number at every point in space and time. A particle has a location, but a field is spread out everywhere and is vibrating, it's changing its value.

The thing that makes up everything is omnipresent, and this thing vibrates at particular frequencies to create the happenings called Particles that create the illusions of things. A Quantum Field that creates a particle of one kind in one part of the Universe is exactly the same as a Quantum Field in a totally different part of the Universe that creates that same kind of particle. It is truly omnipresent.
As The Tao of Physics (Capra, p. 208) explains, matter and space and time are one and the same thing, even though it appears that matter is visible, and the fabric of space and time are invisible:

> In general relativity, the two concepts of matter and space can no longer be separated. Wherever there is a massive body, there will also be a gravitational field, and this field will manifest itself as the curvature of the space surrounding that body. We must not think, however, that the field fills the space and ‘curves’ it. The two cannot be distinguished; the field is the curved space! In general relativity, the gravitational field and the structure, or geometry, of space are identical. They are represented in Einstein’s field equations by one and the same mathematical quantity. In Einstein’s theory, then, matter cannot be separated from its field of gravity, and the field of gravity cannot be separated from the curved space. Matter and space are thus seen to be inseparable and interdependent parts of a single whole.

Think of the particle as being one end or the other of the frequency and the Quantum Field as being the invisible centre upon which that frequency vibrates around. That invisible centre is everywhere in the Universe, but the particle exists in a particular place in space and time. There’s a wonderful quote from Nikola Tesla that says, ‘If you want to find the secrets of the universe, think in terms of energy, frequency, and vibration.’

As this page has shown ancient sources seemed to have a very advanced understanding of modern physics in an age where such an understanding could not have existed. Were these ancient religions from the East and West tapping into some kind of antediluvian science that had somehow trickled down through the millennia throughout the ancient world? The

ancient religions really hit the nail on the head with the two subjects of movement without moving and omnipresence.

The final word about time and space being illusions goes to Zen master Daito, ‘We were parted many thousands of ages ago, yet we have not been separated even for a moment. We are facing each other all day long, yet we have never met’.

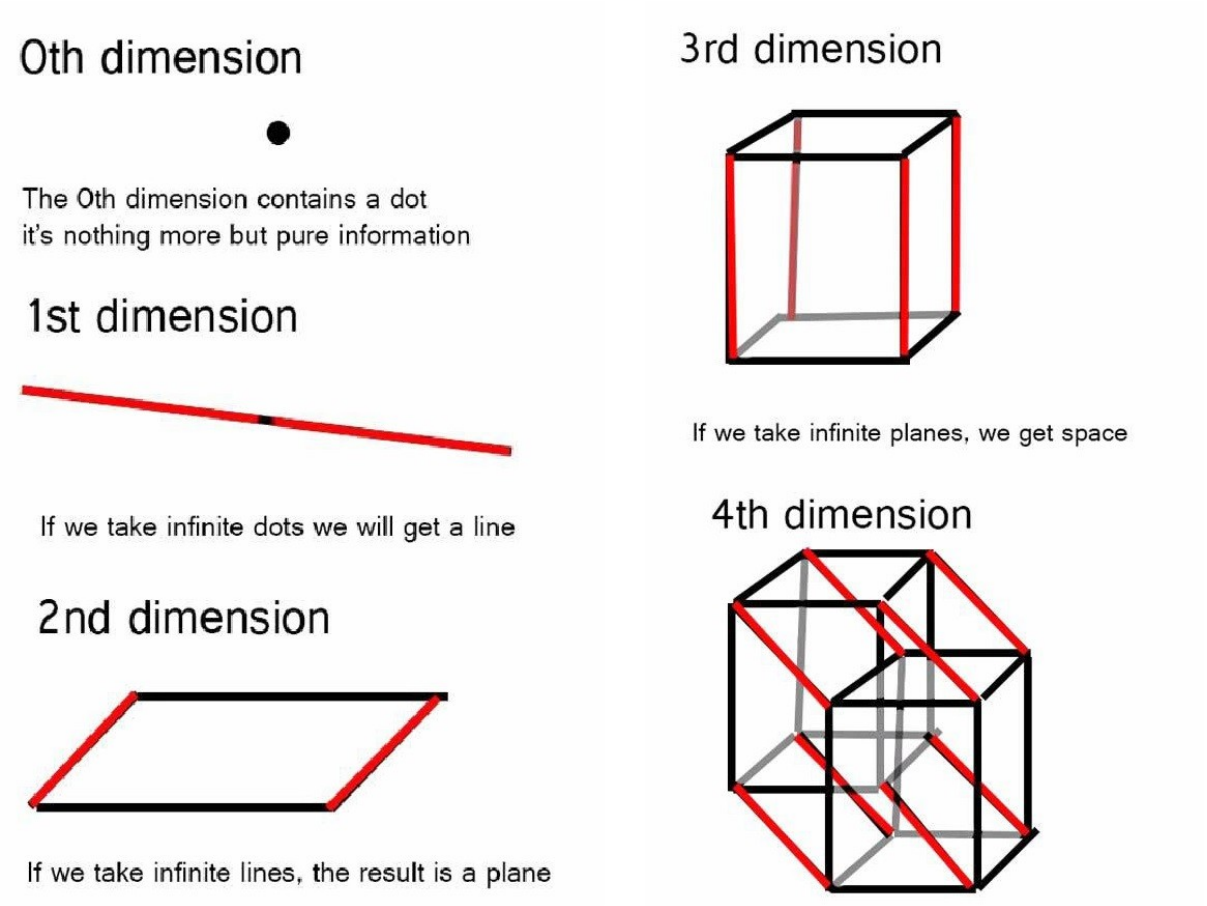
Appendix 2: The Ancients Were Well Aware of the Concept of Multiverses and Higher Dimensions

This will heavily expand on the statement about the plurality of worlds mentioned by Robert Kirk on page 35. This appendix is useful for understanding how beings can exist without existing on our plain of existence and is useful for any understanding of angels, demons, faeries – whatever entity you can think of. Science readily rejects mythical beings of any kind, but at the same time readily accepts the possibility of other dimensions and wormholes between them.

This illustration is from this site and gives a good background on how to understand higher dimensions. The 0^{th} dimension is that underlying principle of the Universe, because that point exists in all the objects of the higher dimensions – it is like that Indra's Net, where everything is a reflection of everything else.

On a 3^{rd} dimensional reality, the underlying 4^{th} dimension is invisible, and the 3^{rd} dimension is the five-sense reality that everyone can perceive, but on the 4^{th} dimensional reality the that is the real world and the 3^{rd} dimensional slices are just mere images and illusions that the 4^{th} dimensionally blind think is the real world!

As this picture says, all the higher dimensions are made up of infinite numbers of the lower dimensions and the 0^{th} dimension itself is paradoxically infinity because of that. That 0 gets twisted into the infinity loop so that the nothing becomes the everything and that the None contains the All. This will be expanded in the Void Philosophy section of this book in detail.


0th dimension
The 0th dimension contains a dot
it's nothing more but pure information
1st dimension
If we take infinite dots we will get a line
2nd dimension
If we take infinite lines, the result is a plane
3rd dimension
If we take infinite planes, we get space
4th dimension

Most people think the Singularity that produced the Big Bang was in the past, but time didn't exist at all at the beginning of the Universe – and its existence is still really just an illusion. That Singularity is still just as much here as it was in the beginning – or our beginning, not it's beginning, because it has no beginning or end; it just is.

Also, this Singularity, the point, the 0^{th} dimension has no distance either; it is everywhere while appearing to be nowhere. It goes back to dividing by 0, where you have to ask the question, 'how many times can you fit a 0 dimensional object into an object of a higher dimension?' The answer's always infinity.

Here's a description of the 4^{th} dimension and beyond from the same source:

This one is a little trickier, so if we add another dimension to space we get this weird looking thing called and tesseract. Previously we always added another dimension by taking the previous object (black) twice and adding new lines (red) connecting each corner. To understand the resutling concept of the 4th dimension, we need to imagine one single element of the 4th dimension. If one element of the 1st dimension is a dot, an element of the 2nd dimension is a line, an element of the 3rd dimension is a plane that means one element of the 4th dimension is space.

Very confusing, but if we imagine the 4th dimension being time, everything starts to make sense. One element of the 4th dimension is exactly one moment in the universe. Meaning that the universe in its current state is one of infinite elements of the 4th dimension. If every moment was part of a line this line would represent the history and future of our universe.

It goes even further, we can add another dimension. The 4th dimension as a whole is the history of a whole universe, the 5th dimension as a whole is every possible history of the universe. That means it contains every possible outcome for every event in the history of the universe. Adolf Hitler winning the war, the dinosaurs never being extinct by an asteroid and so on.

If we add another dimension it gets beyond human comprehension. It means not only every possible universe, but every possible concept of physical constants. If we go further, we get every possible concept of logical and physical laws. We go even further and we get every possible concept of existence itself.

Keep in mind this is a model for understanding a concept. It's not how it really looks like or works, it's a way to understand. If you ask how our universe started to exist and what the first of all events was, you know that time is just one dimension of many. Our understanding of time is that one thing happenes after the other. Physics tell us that time and cause are just purely concepts of our minds.We happen to live in a universe with physical laws that allow consciousness to exist and travel along the 4th dimensional "line". We are just seeing one moment after the other, infact the history of our universe just exists, not in a particular order. It's a line, the line always exists, it goes infintly into the future and past. There is no first or last, it is like written in a book that has never been written, we are reading it, but how you read it or where you start depends on who is reading it.

The real question is not why anything exists, but if anything does not exist.

Multi-Universes in Buddhism

You may think that the concept of parallel Universes and higher dimensions are a relatively recent concept invented by Theoretical Physics and Science Fiction, but that's not the case at all. As will be demonstrated now, the ancients – particularly the Buddhists - had a good understanding of this as well. We are really only just catching up to what was already known about for millennia.

This is the statement from the Avatasamka Sutra (Mynne, The Faery Way) that was referred to by Hugh Myne, and it is quite interesting to read:

> The Indescribable—Indescribable turning permeates what cannot be described... It would take infinity to count all the Buddha's universes. In each dust mote of these worlds are countless worlds and Buddhas... From the tip of each hair of Buddha's body are revealed pure lands that cannot be described... Nor can their wonders, glories, names and beauties.

Notice that is says 'Indescribable turning permeates' indescribable worlds. This goes back the Universe being like a clock with a large wheels turning countless smaller ones. This passage from the Avatasamka Sutra definitely agrees that there are other worlds, with other beings capable of cognitive thought. The statement that each dust and hair are countless worlds could be understood by what was stated in the chapter about omnipresence is that that there is no distance, meaning that everywhere could be a gateway to another plane of existence. The soul doesn't travel from place to place, because it is in a state of rest, it is just there as The Hermetica stated and this is how each dust and hair are countless worlds.

There's a similar statement in the same book (Cleary, p. 204):

> If you observe the Buddha for countless ages
> You won't apprehend even the extent of one hair—
> The Buddha's boundless doors of techniques
> Illumine inconceivably many fields.

If each hair is an entire Universe then of course you would never be able to comprehend even one of Buddha's countless hairs! I should bring up part of the Ode to the Singularity that was at the start of this book:

God is here God is there
God is everywhere.
Omnipresent in Time and Space
yet none can see his face.
Unless one become the All and
makes the Universe so small.

Andrew Chumbley, in his book One The Grimoire of the Golden Toad (Chumbley A.) promoted the idea that an insignificant speck of dust, that nobody would take any notice of whatsoever can contain entire worlds,

> …each step and orbit of a million unseen worlds, hid' deep within each mote and speck.

In the book called The Symbolism of the Tarot, by P. D. Ouspensky, there is this quote that expresses the same sentiment, "for if the Name of God be really in all (if God be present in all), all should be analogous to each other—the smallest particle analogous to the whole, the speck of dust analogous to the universe, and all analogous to God."

D. T. Suzuki makes a similar quote, mentioned at the start of The Flower Ornament Scripture, also called Avatamsaka Sutra (Cleary):

> …one will finally come to a realization of the truth that even in a particle of dust the whole universe is seen reflected—not this visible universe only, but a vast system of universes, conceivable by the highest minds only.

This view is backed up by statements like these in the Avatamsaka Sutra (Cleary, p. 684):

> Countless, boundless lands They cause to enter at once into one atom, which is able to contain all unhindered: Those of boundless thought travel this path.

Another statement like that one appears at this place (Cleary, p. 686) too:

> To all lands in the cosmos, countless,
> They can travel by projection,
> Their bodies most subtle, beyond comparison:
> This is the path of peerless action.
>
> Buddha-lands are boundless and countless;
> There are infinite Buddhas therein:
> Enlightening beings appear before them all,
> Attending, providing, engendering respect.
>
> Enlightening beings can, with a single body,
> Enter concentration, become poised in stillness, **(Movement without moving reduces time and space to a Singularity.)**
> And cause that body to appear as countless bodies
> Each rising from concentration.

This was elaborated in extensive detail in previous chapters. As that passage suggests collapsing the Universe into a Singularity is the true

way that the enlightened travel. This is travelling as The Speed of Already There!

Yet more passages from this book really reinforces the idea that entire Universes can fit in a tiny thing, like a pore (Cleary, pp. 1670-1671):

They place myriad lands on a hairtip
And for trillions of eons,
Holding innumerable lands in their palms, **('To see a World in a Grain of Sand And a Heaven in a Wild Flower Hold Infinity in the palm of your hand And Eternity in an hour' – William Blake.)**

Go everywhere, without fatigue,

Then return and place them in their former locations,
Unbeknownst to the beings therein.

Enlightening beings place all lands,
Variously arrayed,
In a single pore
And show them as they really are.

Also in one pore
They contain all oceans
Without increase or decrease in the oceans
And without injuring sentient beings.

(This idea that something tiny can contain entire oceans, and other massive objects in the Universe, was spoken of by Sufi poet Mahmud Shabistari, showing that mystics operate on the same ethereal wavelength, no matter which culture they come from in the world:
Know the world from end to end is a mirror;
in each atom a hundred suns are concealed.
If you pierce the heart of a single drop of water,
from it will flow a hundred clear oceans;
if you look intently at each speck of dust,
in it you will see a thousand beings.
A gnat in its limbs is like an elephant;
in name a drop of water resembles the Nile.
In the heart of a barleycorn is stored a hundred harvests.
Within a millet-seed a world exists.
In an insects wing is an ocean of life.
A heaven is concealed in the pupil of an eye.
The core at the center of the heart is small,
yet the Lord of both worlds will enter there.)

Numberless iron mountains
They pick up and crush to dust,

Place each mote in one land,
Using up every particle,
Then take that number of lands
And reduce them to particles too: **(Is this talking about collapsing time and space?)**
The number of these particles might be known,
But the knowledge of enlightening beings cannot be measured.

Through one pore
They radiate infinite light beams

A modern Physicist, Brian Greene, echoes the same sentiment with this quote:

> Look at this piece of wire. Now, from very far away this wire would look like it's one-dimensional. And that, for instance, if a little ant was living on it, you'd say that it can move left and right along the wire, but that's it. There's only one possibility. But then, as you get closer to the wire, you realize that there's a second curled-up circular dimension, the circular girth of the wire. And therefore, our microscopic ant can not only go back and forth it can also walk around the wire - a second curled-up dimension. Now, what the idea is, according to string theory, is that the fabric of the Universe is much like this piece of wire and that there are the familiar dimensions that you referred to: left, right, back, forth, up and down, and also time. But there can be additional dimensions that are tightly curled up like the circular girth of the wire and are so small that we haven't seen them yet, because we don't have sufficient magnifying instruments to actually peer down into the nooks and crannies of the spatial fabric and see these extra dimensions.

The quote from Liber Nigri Solis should be brought up in reference to this idea because it poetically puts how a speck can contain entire worlds (Marlan, p. 32):

Open are all the ways beyond the circumference of the point.
Open are all the ways within its centre.
Between them shines the dark radiance of the blackest light
Illuminating with blackest radiance the shining darkness.
Open are all the centres within its ways.
Beyond are all the points which open the way to its circumference.

That quote is so good it will be mentioned elsewhere in this book.

In the Avatamsaka Sutra (Capra, p. 293) from Buddhism, there is a story about a pilgrim called Sudhana and his mystical experience that sounds a lot like it’s describing many parallel worlds and Universes that all exist side by side in harmony with each other:

> The Tower is as wide and spacious as the sky itself. The ground is paved with (innumerable) precious stones of all kinds, and there are within the Tower Iinnumerable) palaces, porches, windows, staircases, railings, and passages, all of which are made of the seven kinds of precious gems . . .
>
> And within this Tower, spacious and exquisitely ornamented, there are also hundreds of thousands . . . of towers, each one of which is as exquisitely ornamented as the main Tower itself and as spacious as the sky. And all these towers, beyond calculation in number, stand not at all in one another's way; each preserves its individual existence in perfect harmony with all the rest; there is nothing here that bars one tower being fused with all the others individually and collectively; there is a state of perfect intermingling and yet of perfect orderliness. Sudhana, the young pilgrim, sees himself in all the towers as well as in each single tower, where all is contained in one and each contains all.

The last line of clearly says that Sudhana is simultaneously in one place and every other place at once – as in distance is an illusion – and that everything, represented as the towers, is just one thing.

Each tower is a Universe, containing many worlds, and an enlightened being can see all of them. Image generated by AI.

There's also this one from the Avatamsaka Sutra (Thurman, p. 135) as well:

> …the Buddha is surrounded by an enormous host of visitors, many from other universes, who sit in flower towers thousands of miles high, flown at more than warp speed across the reaches of space from worlds beyond as many worlds as there are grains of sand in sixty-two Ganges riverbeds. The towers are arranged in the cardinal directions, intermediate quarters, and at the zenith and nadir in a classical mandala formation. During the teaching, Shakyamuni Buddha now and then transforms himself into the sapphire-blue Vairochana, radiating magic light rays from his forehead that temporarily bestow on each member of the audience the intensely accelerated vision of all their past life experiences and all their future life attainments, up to and including attainment of perfect buddhahood in a future universe and performance of buddha deeds for the sake of all beings. At the end of the teaching, the Bodhisattva Maitreya introduces the hero of the tale, the pilgrim-seeker Sudhana, a banker's son, into the magical tower of Vairochana. There Sudhana beholds the entire evolutionary history of Maitreya from a self-centreed, unenlightened being to a functioning buddha.
>
> At the same time, the panorama unfolds in infinite resonant variations in every atom of the universe, each containing infinite micro-universes, which contain infinite worlds where infinite living Sudhanas enter infinite Vairochana towers and behold infinite evolutionary panoramas of infinite living Maitreyas.

The Kabbala has a very similar concept to this concept as well in the form of Adam Kadmon, described by Stanton Marlan in The Black Sun (Marlan, p. 103):

> As Jewish mysticism developed, especially in Lurianic kabbala, the attempt to imagine the divine took shape in the image of the Primordial Man, Adam Kadmon, who began to be imagined in bodily form. The body of Adam Kadmon is considered to comprise ten sefirot, a kind of infrastructure of fundamental archetypes linking God, human beings, and the world. Sometimes the configuration of these structures is imagined in the form of a tree and at other times as comprising the structure of primordial humans.

This superhuman can exist in many different worlds at the same time as described on the next page of the same book:

> From this head, a white light is said to "illuminate a hundred thousand worlds. . . . The length of His face is three hundred and seventy thousand worlds. He is called the Long-Face, for this is the name of the ancient of ancients."

If at the beginning of space and time, that is, the beginning of the Universe, all parallel Universes and the worlds they contain were all together as the One-Verse, then someone who exists at that beginning would simultaneously exist in many different worlds at once. Remember the lack of distance talked about before and how the soul is already here, there, and everywhere at once, as described by The Hermetica? That omnipresence can include being present in other Universes as well!

Here are some passages in the Bhavagad Gita (Krishna) that speak of a hyper-dimensional being, an omnipresent being, who is above space and time, which is a similar concept to Adam Kadmon:

> Page 85: The Blessed Lord said, 'Behold, O Arjuna, My forms by the hundreds and thousands, of different sorts, divine and of various colours and shapes!'
>
> At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands. (Prabhupada, p. 671)
>
> Page 87: 'I see Thee of boundless form on every side, with many arms, stomachs, mouths and eyes; neither the end nor the middle nor also the beginning do I see, O Lord of the universe, O Cosmic Form!'
>
> O Lord of the universe, O universal form, I see in Your body many, many arms, bellies, mouths and eyes, expanded everywhere, without limit. I see in You no end, no middle and no beginning. (Prabhupada, p. 675)

The German philosopher Wilhelm Neilbniz made an interesting quote about every part of anything being or containing, everything else:

> Each portion of matter may be conceived of as a garden full of plants, and as a pond full of fishes. But each branch of the plant, each member of the animal, each drop of its humors, is also such a garden or such a pond. (This quote is very reminiscent of that quote from Robert Kirk, mentioned before, how every animal has another animal living on it.)

There are some other interesting quotes from Wilhelm Neilbniz, in his book The Monadology, that talk about how everything in the Universe, even the most insignificant mote of dust, reflects the entire Universe:

> This interconnection or accommodation of all created things to each other, and each to all the others, brings it about that each simple substance has relations that express all the others, and consequently, that each simple substance is a perpetual, living mirror

> of the universe. (This very much goes back to the Universe being the One-Verse.)

This last quote really stresses that even if there are multiverses, they are still all part of the some One-Verse that exists on a higher dimensional level, and that these multiverses are really just slices – or projections – of it:

> And just as the same town, when looked at from different sides, appears quite different and is, as it were, multiplied in perspective, so also it happens that because of the infinite number of simple substances, it is as if there were as many different universes, which are however but different perspective representations of a single universe form the different point of view of each monad.

This interlinking of everything with everything else would only be possible if everything was the one thing.

The opening of the poem called Auguries of Innocence, by William Blake, written in 1803, seems to talk about everything being omnipresent time dilation caused by Singularities, and it agrees with the quotes just mentioned,

> To see a World in a Grain of Sand
> And a Heaven in a Wild Flower
> Hold Infinity in the palm of your hand
> And Eternity in an hour

It is strangely scientific even though it was written before Albert Einstein came up with General Relativity. If one contains the everything in his hand, then he would collapse time and space and be able to see the everything in a point.

If everywhere in the Universe has a void lying underneath it and consequently a wormhole, then an insignificant speck or the tip of someone's hair really can contain entire worlds unforeseen to everyone. Especially if there is really no distance in the Universe, like what was stated before, anything and everything is a portal, by means of the No-Thing, to every other thing in the Universe.

There is one statement from John 14:2 that may suggest other realms of reality:

> In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

The materialistic, Prosperity-Gospel Christians will inevitably interpret this statement to mean that they will get a mansion and live like celebrities in the afterlife. But what if these ‘mansions’ are actually

something much bigger still – maybe the size of another Universe altogether? That's certainly a lot more fascinating than a stupid mansion.

That interpretation is backed up in the Avatamsaka Sutra (Cleary, p. 1860) by the way:

> There were ten million streets in the city, each one lined on both sides with hundreds of thousands of mansions made of various precious substances and adorned with arrays of many kinds of gems, flying jeweled banners and flags, fully furnished, with millions of people living in them.

The statement may sound absurd if you interpret them as literal cities, with literal houses etc, but if they really mean entire worlds then it makes more sense. The city is the higher dimension that contains the smaller dimensions, represented as really, utterly, absurdly huge mansions that are their own Universe.

What could the gems in the Avatamsaka Sutra represent? Star Cluster Bursts into Life in New Hubble Image (hubblesite.org)

In the Tibetan Buddhist texts, called the Kangyur, there are many references to parallel universes as well. The Kangyur was mentioned over 50 years about in the documentary called The Chariots of the Gods, by Erich von Daniken. That documentary mentioned that only a very small part of these texts was translated and half a century later many have still not been translated yet.
These texts mention the terms 'great billionfold world systems' 78 times (read the examples here), million fold world systems 28 times (read the examples here), and the thousand fold world systems 29 times (read the examples here). Each one of the worlds in the thousandfold world systems have four continents according to Hindu cosmology, and these worlds systems get multiplied to the million-and billion-fold world systems.

Here is just one of the many examples of this Tibetan Buddhist text talking about the billionfold world system. Notice that it emphasizes how these worlds are as numerous as the grains of the Ganges river:

> Then again, the Blessed One caused light rays to be diffused from all his pores, [F.5.a] and that light again permeated this great billionfold world system with a great brightness. The world systems of the eastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the southern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the western direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the northern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southeastern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate southwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems of the intermediate northwestern direction, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the nadir, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. The world systems in the direction of the zenith, numerous as the grains of sand of the river Gaṅgā, were permeated with a great brightness. All the beings who beheld that light and who were touched by that light became assured of reaching unsurpassed, perfect, complete enlightenment.

In this part of the Kangyur, the term ‘great billionfold world system’, occurs 87 times as well. In this note that term is defined like this:

> The largest universe described in Buddhist cosmology. This term, in Abhidharma cosmology, refers to 1,000^3 world systems, i.e., 1,000 “dichiliocosms” or “two thousand great thousand world realms” (dvi-sāhasramahāsāhasralokadhātu), which are in turn made up of 1,000 first-order world systems, each with its own Mount Sumeru, continents, sun and moon, etc.

This is one part of the translation of the Kangyur, called The Perfection of Wisdom in Eighteen Thousand Lines, that clearly describes a 5th dimensional god-like person who illuminates these billions of worlds with countless rays of light that come out of every last part of his body:

> 1.5

> Thereupon all the Lord's hair pores became radiant. From each of the hair pores sixty sixty-one hundred thousand one hundred million billion rays issued forth, and these rays pervaded all the world systems in the great billionfold world system with a great illumination. This great illumination from the light rays spread out through as many world systems as there are sand particles in the Gaṅgā River to the east, pervading them with a great illumination and lighting them up. Similarly, this illumination from the light rays spread out through each of as many world systems as there are sand particles in the Gaṅgā River to the south, west, and north, in the intermediate directions to the northeast, southeast, southwest, and northwest, below and above, and lit them up. And all the beings who saw that light, who were touched by the illumination of those light rays, became irreversible from unsurpassed, perfect, complete awakening.

In another part of the Kangyur there are 37 mentions of the term 'cosmos of a billion worlds' in the chapter called The Secrets of the Realized Ones. This is how the note describes this term:

> Sometimes rendered "trichiliocosm," this term refers to a container (dhātu) of worlds (loka) numbering one thousand to the third power, which equals one billion. It is sometimes contrasted with smaller groups of worlds translated herein as "a galaxy of a thousand worlds" and "a galaxy of a hundred thousand worlds." While in English, the cosmos refers to the entire universe of many billions of galaxies, in present usage following Buddhist cosmology, it may represent only one of many universes.

Here is one of these 37 passages that mention the cosmos of a billion worlds:

> 1.32
> Furthermore, Śāntamati, such bodhisattvas can pervade this cosmos of a billion worlds with their body. They can cover it with a jeweled parasol or even with their finger just like someone can cover a mustard seed with a fingertip.55 Even if their finger were to cover the fire that consumes the cosmos at the end of a cosmic age, their body would not be harmed.

It sounds like these bodhisattvas are 5th dimensional beings or something like that – 'Unless one becomes the All and makes the Universe so small'.

In another interesting part of the Kangyur, it talks about many 'aerial palaces', occupied by divine celestial beings, that could support Erich von Daniken's interpretation of the texts, but to me that's a little materialistic. Mentions of these aerial vehicles (palaces – really big ones by their descriptions too) appears 25 times and all these passages can be read here. This is one example:

1.11

Clouds of countless aerial palaces of devas adorned the entire expanse of the sky above Jetavana. Jetavana was adorned and covered by a cloud of countless trees of various kinds of incense. [F.280.a] It was adorned and encircled by Sumeru Mountains that possessed indescribable adornments. It was adorned by the beautiful voices and sounds of the praises of all tathāgatas that came from indescribable clouds of musical instruments being played and beaten. It was adorned by a covering of clouds of indescribable precious lotuses. There were indescribable precious lion thrones on which were precious cushions made of divine materials, on which the bodhisattvas were seated, and which were adorned by clouds that emitted beautiful voices that praised the tathāgatas. It was adorned by clouds of grains that were precious jewels that formed indescribable images of lords of the worlds. It was adorned by indescribable clouds of networks of white pearls. It was adorned by a covering of indescribable clouds of kūṭāgāras made of red pearls. It was adorned by an indescribable rainfall from clouds of pearls that were as hard as vajras.

There are also other mentions of aerial palaces floating in the sky, as well as more of the ‘cosmos of a billion worlds’, in this part of The Secrets of the Realized Ones:

12.4

“Bowl-holding deities and, indeed, garland-bearing deities,
As well as deities who dwell in floating palaces in the sky
Were joyous, too, when they looked upon the Bodhisattva,
And they showered him with heavenly flowers.

12.5

“The lokapālas from the four continents
And, indeed, their whole assemblies
Covered this whole cosmos of a billion worlds
With golden nets out of devotion to the Conqueror.

This is a picture of the Buddha manifesting 1,000 times in 1,000 different world-systems. This is from this site:

Buddhist cosmology describes a universe consisting of an inconceivable number of world-systems (lokadhātu) which come into being, exist for a while and eventually decay — in an unending cycle of creation and destruction. In each world-system there exists a multitude of different types of beings that, propelled by their own karma, cycle endlessly from one type of rebirth to another.

Multi-Universes in Hinduism

There's a statement in The Devi Bhagavatam (The S'rîmad Devî Bhâgawatam, pp. 1325 - 1326 going by PDF page number) that sounds very similar to the passages from the Avatamsaka Sutra just mentioned. This is what it says:

> The egg (born of Mûla Prakriti) that was floating in the waters for a period equal to the life period of Brahmâ, now in the fullness of time separated into two parts. Within that egg there was a powerful Child, lustrous like one thousand millions of suns. ...The child that will become the Lord of countless Brahmândas (universes), now an orphan having no father nor mother began to look upwards from the waters. ... In his every pore countless universes are existing. So much so that even S'ri Krisna could not count them. If it were possible to count the number of dust particles, it is impossible to count the number of universes. So there are endless Brahmâs, Visnus, and Mahes'varas

This quote is from Madhya-līlā 21:58:

> Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting them.

Continuing on in the same chapter, this god finds out he is just one of countless different versions of himself in different Universes:

Text 65:

> " 'Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?'

Text 66:

> "Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

Text 67:

> "These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

Text 68:

> "There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

Text 69:

> “When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very much bewildered and considered himself a rabbit among many elephants.

These quotes come from the Śrīmad-Bhāgavatam, Canto 6: Prescribed Duties for Mankind, chapter 16. The first one really speaks about time being an illusion and of omnipresence and the one containing the All as Totality:

> Text 36: You exist in the beginning, middle and end of everything, from the most minute particle of the cosmic manifestation — the atom — to the gigantic universes and total material energy. Nonetheless, You are eternal, having no beginning, end or middle. You are perceived to exist in these three phases, and thus You are permanent. When the cosmic manifestation does not exist, You exist as the original potency.

This one once again goes back to the idea that some speck, mote, pore – anything small and insignificant – contains countless Universes:

> Text 37: Every universe is covered by seven layers — earth, water, fire, air, sky, the total energy and false ego — each ten times greater than the previous one. There are innumerable universes besides this one, and although they are unlimitedly large, they move about like atoms in You. Therefore You are called unlimited [ananta].

Yet another one is from Canto 10: The Summum Bonum, chapter 87:

> Text 41: Because You are unlimited, neither the lords of heaven nor even You Yourself can ever reach the end of Your glories. The countless universes, each enveloped in its shell, are compelled by the wheel of time to wander within You, like particles of dust blowing about in the sky. The śrutis, following their method of eliminating everything separate from the Supreme, become successful by revealing You as their final conclusion.

This one’s from Canto 3: The Status Quo, chapter 11:

> Text 41: The layers or elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

There are some very interesting passages from the Brahmavaivarta Purana (Brahmavaivarta Purana) that clearly show a comprehension of the existence of other worlds and universes:

Page 27: The seven dvlpas (Islands), seven Patalas in the universe are controlled by Brahma. O Saunaka! innumerable globes are found in the hair pits on the body of lord Visnu.

Page 155: Several of the universes were lodged in his hair-pits. Their number cannot be counted even by lord Krsna himself. (There are many references to hair-pits all throughout the Brahmavaivarta Purana.)

Page 184: O Narada, who can know the number of the universes, the dissolutions, the globes, Brahma and other gods residing in them.

Page 273: She is adored in the innumerable globes earning her the title of Visvapiijita, I am adoring the one who is adored by the universe.

The one who purifies the innumerable globes, I am reciting the name of the same goddess who purifies the universe. Without her the gods do not feel pleased. Even after getting the flowers, I adore the same meritorious goddess.

The Bhavagad Gita also has a very good description of a divine being who simultaeeosnly exists in many different realities, like Adam Kadmon (Prabhupada, pp. 666-671):

But you cannot see Me with your present eyes. Therefore I give you divine eyes. Behold My mystic opulence!

Saïjaya said: O King, having spoken thus, the Supreme Lord of all mystic power, the Personality of Godhead, displayed His universal form to Arjuna.

Arjuna saw in that universal form unlimited mouths, unlimited eyes, unlimited wonderful visions. The form was decorated with many celestial ornaments and bore many divine upraised weapons. He wore celestial garlands and garments, and many divine scents were smeared over His body. All was wondrous, brilliant, unlimited, all-expanding.

If hundreds of thousands of suns were to rise at once into the sky, their radiance might resemble the effulgence of the Supreme Person in that universal form.

At that time Arjuna could see in the universal form of the Lord the unlimited expansions of the universe situated in one place although divided into many, many thousands. **(Like I said in an earlier chapter, the Universe isn’t made up of infinite numbers of particles and objects, but rather it is made up of just one object that has been split up an infinite number of times.)**

This description of Krishna, from Canto 10: The Summum Bonum of the Bhāgavata Purāṇa, chapter 69, gives and incredible description of how Krishna is basically a 5th dimensional being, who's able to simultaneously exist in 16,000 different palaces in 16,000 different worlds. If a 5th dimensional person did exist then they really would be like a omnipresent god:

> Hearing that Lord Kṛṣṇa had killed Narakāsura and had alone married many brides, Nārada Muni desired to see the Lord in this situation. He thought, "It is quite amazing that in a single body Lord Kṛṣṇa simultaneously married sixteen thousand women, each in a separate palace."
>
> ...
>
> In the city of Dvārakā was a beautiful private quarter worshiped by the planetary rulers. This district, where the demigod Viśvakarmā had shown all his divine skill, was the residential area of Lord Hari, and thus it was gorgeously decorated by the sixteen thousand palaces of Lord Kṛṣṇa's queens. Nārada Muni entered one of these immense palaces.
>
> Nārada then entered the palace of another of Lord Kṛṣṇa's wives, my dear King. He was eager to witness the spiritual potency possessed by the master of all masters of mystic power.
>
> There he saw the Lord playing at dice with His beloved consort and His friend Uddhava. Lord Kṛṣṇa worshiped Nārada by standing up, offering him a seat, and so on, and then, as if He did not know, asked him, "When did you arrive? What can needy persons like Us do for those who are full in themselves? In any case, My dear brāhmaṇa, please make My life auspicious." Thus addressed, Nārada was astonished. He simply stood up silently and went to another palace.
>
> This time Nāradajī saw that Lord Kṛṣṇa was engaged as an affectionate father petting His small children. From there he entered another palace and saw Lord Kṛṣṇa preparing to take His bath.
>
> In one place the Lord was offering oblations into the sacrificial fires; in another, worshiping through the five mahā-yajñas; in another, feeding brāhmaṇas; and in yet another, eating the remnants of food left by brāhmaṇas.
>
> Somewhere Lord Kṛṣṇa was observing the rituals for worship at sunset by refraining from speech and quietly chanting the Gāyatrī mantra, and elsewhere He was moving about with sword and shield in the areas set aside for sword practice.

In one place Lord Gadāgraja was riding on horses, elephants and chariots, and in another place He was resting on His bed while bards recited His glories.

Somewhere He was consulting with royal ministers like Uddhava, and somewhere else He was enjoying in the water, surrounded by many society girls and other young women.

Somewhere He was giving well-decorated cows to exalted brāhmaṇas, and elsewhere he was listening to the auspicious narration of epic histories and Purāṇas.

Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her. Somewhere else He was found engaged, along with His wife, in religious ritualistic functions. Somewhere Kṛṣṇa was found engaged in matters of economic development, and somewhere else He was found enjoying family life according to the regulative principles of the śāstras.

Somewhere He was sitting alone, meditating on the Supreme Personality of Godhead, who is transcendental to material nature, and somewhere He was rendering menial service to His elders, offering them desirable things and reverential worship.

In one place He was planning battles in consultation with some of His advisers, and in another place He was making peace. Somewhere Lord Keśava and Lord Balarāma were together pondering the welfare of the pious.

Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters married to suitable brides and bridegrooms at the appropriate time, and the marriage ceremonies were being performed with great pomp.

Nārada observed how Śrī Kṛṣṇa, the master of all yoga masters, arranged to send away His daughters and sons-in-law, and also to receive them home again, at the time of great holiday celebrations. All the citizens were astonished to see these celebrations.

Somewhere He was worshiping all the demigods with elaborate sacrifices, and elsewhere He was fulfilling His religious obligations by doing public welfare work, such as the construction of wells, public parks and monasteries.

In another place He was on a hunting expedition. Mounted on His Sindhī horse and accompanied by the most heroic of the Yadus, He was killing animals meant for offering in sacrifice.

Somewhere Kṛṣṇa, the Lord of mystic power, was moving about in disguise among the homes of ministers and other citizens in order to understand what each of them was thinking.

Having thus seen this display of the Lord's Yoga-māyā, Nārada mildly laughed and then addressed Lord Hṛṣīkeśa, who was adopting the behavior of a human being.

[Nārada said:] Now we understand Your mystic potencies, which are difficult to comprehend, even for great mystics, O Supreme Soul, master of all mystic power. Only by serving Your feet have I been able to perceive Your powers.

O Lord, please give me Your leave. I will wander about the worlds, which are flooded with Your fame, loudly singing about Your pastimes, which purify the universe.

The Supreme Personality of Godhead said: O brāhmaṇa, I am the speaker of religion, its performer and sanctioner. I observe religious principles to teach them to the world, My child, so do not be disturbed.

Śukadeva Gosvāmī said: Thus in every palace Nārada saw the Lord in His same personal form, executing the transcendental principles of religion that purify those engaged in household affairs.

Having repeatedly seen the vast mystic display of Lord Kṛṣṇa, whose power is unlimited, the sage was amazed and filled with wonder.

Did an ancient Greek mathematician speculate about parallel universes?

This video by Veritasium points out that the fifth postulate, in an ancient book from about 300 BC, called Euclid's Elements, could point to the possibility of parallel Universes. The first four postulates are something that can be easily understood by most people, but the fifth postulate has been confounding the best minds in mathematics for thousands of years – and it still hasn't been resolved. Here is a quote from the transcript of this video:

According to Euclid you could have only one parallel line through a point. But Bolyai imagined a world where there could be more than one parallel line through that point. But how? Well, who said you needed to have a flat surface? On a surface that is curved like this, you can draw more than one line that is parallel to the original line.

But wait a second, those lines don't look straight. Well, what makes a straight line special is that they're the shortest paths between two points. On this surface, those shortest paths just look bent, because the surface is curved. Here's a more familiar example. Airplanes always try to fly the shortest path between two cities, they're basically flying in a straight line, but that line doesn't look straight on a map because the surface is curved.

These shortest paths on curved surfaces are called geodesics. So, all these lines are straight, they just don't look it, because the world Bolyai had imaged turned out to be curved. We now know this as hyperbolic geometry. You know, when I used to think of the hyperbolic plane, I would just imagine it as one giant saddle. But that's not really what it is, the hyperbolic plane is much more like this piece of crochet. So, it starts out pretty flat and even in the middle, but as you move outwards, more and more fabric is created, and that would push parallel lines apart. and the further and further out you go, the amount of fabric grows exponentially, and that ends up causing this crumpling effect. So if you really wanna think about the hyperbolic plane, I think you gotta think about saddles, on saddles, on saddles like it's an infinite crumpling mess. But that little piece of crochet isn't the full hyperbolic plane.

To show that, we need to make a map, one that fits the entire plane into a disc. To show how this works, we're gonna fill the entire plane with these triangles. Starting in the middle, just as with the crochet, things look pretty normal, but as you go farther out from the center, you get all this extra space, so you can fit more and more triangles. So they appear smaller, but they are actually the same size. No, since the hyperbolic plane is infinite, you can keep adding triangles forever, and they all need to fit on the disk. So as you get closer to the edge, the triangles will appear smaller, and smaller, and infinitely smaller, never ending, and you can never quite reach the edge. This is known as the Poincare Disk Model. Here, straight line are arcs of circle that intersect the disc at 90 degrees and just like on our original shape, as straight line down the middle appears straight, while straight lines next to it appear to curve away.

If Euclid’s fifth postulate turns out to be valid, then that would raise the question of how in the name of God did someone in the ancient world figure this out?

Multiverses Preached by the Adam Weishaupt

This is from the book, The Secret School of Wisdom (Josef Wäges, pp. 343-345), in the lecture for the second-highest degree of the Bavarian Illuminati, the Docetist degree. It clearly shows that the higher levels of this organisation were well-aware of the concept of parallel worlds as well,

even though such concepts would've been unknown to the wider public of that time:

> If then, as has already been established, this single world encompasses a thousand other worlds (going back to that idea of a speck of something containing countless other worlds) for thousands upon thousands of different observers, and if furthermore every being sees only the world that has been tailored to it alone, but the selfsame subject, by changing its organisation, cannot become the observer of another world, ascend towards higher spheres, survive its current form, look from one world form into the other, become the witness of a nexus of several forms emerging from one another and being founded on one another, then what is the purpose of this fearsome hoard and wealth of worlds? To what end would this earth alone have so many continents, kingdoms, countries, cities and villages, if everyone were destined to never set foot outside his own native soil – if a village, city, kingdom, or continent were only known to its inhabitants and [un]known to everyone else?
>
> What would humanity be, what would the earth be, if no one were able to travel to its various parts, to survey and compare them[,] to sense and enjoy this far greater, immeasurable pleasure arising from this[?] Otherwise, the world would be an immense palace of a thousand different, most splendid apartments (going back to that idea of other worlds being like other mansions mentioned before – I mean seriously, what a coincidence), each occupied by only a single tenant, none of whom would know or even suspect the existence of other rooms or their inhabitants, much less the coherence of its parts, its artful decoration, symmetry and ornament for the duration of his entire stay. Who then would be privy to this greatest of all pleasures, the joy of understanding the connexion of several parts? If partial insight already grants this much pleasure, then this order, this magnificent universe lacks the most essential, it lacks an observer; a being who sees the whole as connexion. (Going back to the idea that everything is one with everything else mentioned many times in this book already.)
>
> The greatest object of understanding without the subject to understand it; the greatest joy existing without being enjoyed; the greatest work of art without connoisseurs to admire it and to draw conclusions about the magnificence of its creator; the greatest painter has made the most artful painting for the eternally blind; the most beautiful, delicious fruits ripen for no palate to taste them! Wherefore the most beautiful garden, if it is enjoyed by no one; wherefore the most beautiful, comfortable house if it stands empty? Wherefore the grandest harmony unheard by any ear? Wherefore these grand, magnificent properties for which we lack the senses? How are we served by this anticipation of even grander tableaux and more magnificent worlds?

(I cannot emphasize the importance of what was just said in that paragraph enough! What we call Heaven, Nirvana, Pleroma - whatever your religion calls the higher reality - is simply that world that is fully seen as the Totality by someone who possesses the All-Seeing Eye, like the Buddha or Adam Kadmon, that is not restricted to seeing things in a very limited 3rd dimensional sense!)

It would mean awaking the thirst, leading us to the spring, and then not quenching the thirst; it would mean showing us the land of rest (going back to the Movement Without Moving concept from before) in the distance and making it impossible for us to reach; it would mean having feet, but never walking and having eyes, but seeing nothing; what good is the most fertile seed, if no one may harvest its fruit? Order and perfection forever unrecognised by anyone may as well not even exist – and yet, this order, this development, and connexion continue throughout eternity. It would be mad to believe that millions of the most artful creations exist, that the greatest beings were set into motion only to reveal to us transitory creatures the smallest, most insignificant part for a mere day, like a dream.

This would mean to move an ocean only to drown a gnat; it would mean to prescribe a fixed star its orbit for several thousand years, so that it may be a poor beacon to the nightly wanderer. Where does this leave the economy of nature, this law so plainly visible throughout all creation? Why should one reach such intellectual heights in this form, only to suddenly be nothing more than a body’s shade, which in turn serves only to eventually shed light on another, equally temporary one[?]

Why then this eternal, purposeful rising and falling, this budding and wilting of all beings? Should there be nothing that is eternal? I could become what I presently am, could imagine and expect more than I am, and then suddenly, not only a complete standstill would follow, but a most fearsome, eternal night should fall on me as a result of a most unnatural, fearsome [leap]? Light would turn to darkness, and the brightest noon to the eternal, darkest midnight! We would have learnt only to forget? God and Nature would have built like children, having constructed a house of cards, only to destroy this most magnificent edifice senselessly, at their whim!

Oh no! All this cannot be: everything clearly calls out to us that our self continues, albeit in different forms, that thousands upon thousands of grand tableaux still await us; that we are indeed mortal insofar as we lose this form, these seeds, and this manner of seeing the world associated therewith, but that nonetheless we do not cease to be entirely, that in a new form, with a new modification, we begin to see a new world that is connected to the old, because everything is

connected (going back to the idea that everything is connected to everything else mentioned in this book numerous times); that there is a middle between being and not-being, and that is being different: and this different state of being shall prove the mutability of our organisation and as a necessary consequence, the mutability of the world and its form.

Appendix III: Time Dilation and How to Understand Why it Happens

> They say a dream takes only a second or so, and yet in that second a man can live a lifetime. He can suffer and die, and who's to say which is the greater reality: the one we know or the one in the dreams, between heaven, the sky, the earth ~ The Twilight Zone, in the Perchance to Dream episode.

This is from the start of the Allah’s Slipper chapter, from Sabine Baring-Gould’s novel *Arminell: A Social Romance* (1890):

> In and oriental tale, a sultan was unable to conceive how that a thousand days could seem to pass as a minute, or a minute be expanded into a thousand days. Then a magician bade a pail of water be brought into the royal presence, and invited the sultan to plunge his head into it. He did so, and at once found himself translated to a strange country where he was destitute of the means of life, and was forced to support existence by hard labour as a porter, He married a wife, and became the father of seven children, after which his wife died, and as he was oppressed with old age and poverty, he plunged into a river to finish his woes, when - up came his head out of the pail of water. He stormed at the magician for having given him such a life of wretchedness. "But, sire," said the magician, "your august head has been under water precisely three seconds."

Many souls would’ve experienced this phenomenon and been shocked that their entire lives were mere seconds.

A movie reel is a spiral containing countless frames that each have four corners to them, which would make the whole thing a rectangular spiral. Each frame only has a tiny amount of the spiral and the collective frames, and the spiral are one and the same thing. Each frame is a very slight variation of the previous frame of the spiral as well. If one frame contained the entire spiral, then it would be a Black Hole or even the beginning of the Universe of the reel. Black Holes are usually created

when a star collapses under its own gravity to an extremely small point. Imagine if more and more scenery and people were squeezed onto one frame of a movie reel, that frame would have to become bigger or stretch out more, to compensate and in the process take up more of the movie reel.

Think of the negative and the light on the screen as being polar opposites, as in they are exactly the same thing, except one is light and the other is dark but complement each other. The rectangle of the negative and the rectangle of the screen can be seen as matter and anti-matter respectively, bringing up the Baryon Asymmetry topic.

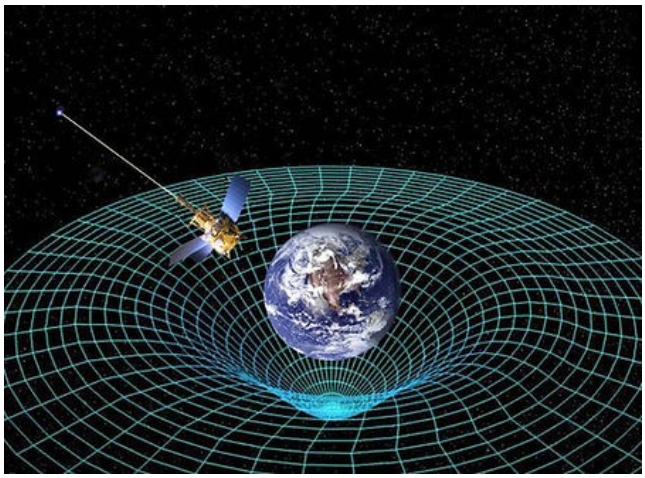
This quote from Aleister Crowley is relevant to what was just said, "The sole source of energy is the Tao. Who may declare its nature? It is beyond Sense, yet all form is hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Perceptibles are hidden within it. It is beyond Sense, yet all Being is hidden within it. This Being excites Perception, and the Word thereof. As it was in the beginning, is now, and ever shall be, its Name((The. Zero contains all possibilities, for it may be written 0= X (-X), where X is anything soever and -X its opposite. However complex X may be, it is always to be cancelled by its -X. Thus the universe is always potentially anything and everything, yet actually Nothing.)) operateth continuously, causing all to flow in the cycle of Change, which is Love and Beauty. How do I know this? By my comprehension of the Tao." The zero in this sense is the void that is at the centre of the movie reel. The spiral and its parallel Universes are turned by it to give the images life and the zero or the void lies underneath the entire reality of the movie. The projector light that goes through the negative and onto the screen is the soul that descends from outside of the reel and into the polar opposites and the space and time of the reel.

The movie reel example can be used to explain why time slows down as something moves faster, called Time Dilation. Imagine if a frame becomes bigger, then it takes up more of the spiral of time of the total reel. If the frame encompasses the entire movie reel, then it contains all of the spiral of time in it and time no longer has to be in motion because it is no longer split up and separated.

But at this point, the frame can't go any faster or bigger because it has become the Totality of the Everything and the Nothing of the Reality of the Whole. As a frame brings in more of the spiral of time, more gravity is also brought in because as stated before, time causes gravity. There isn't an increase in total gravity, it's just that the frame is accessing more of the gravity. This would mean that the gravity in a Black Hole is exactly the same as the gravity of the Universe itself. The point is that time and space are exactly the same thing in reality, but only appear separate.

The Universe could not exist if time was sliced up so that the 4th dimension became (or had the illusion of becoming the 3rd dimension).

Time and space are usually portrayed as a grid with squares. When a large mass is on top of these squares of space, it warps them into a gravity well. Any object wants to be bound into that gravity well and either gets locked into it or its orbit is changed by it, like with gravitational lensing. The squares of space inside that warped gravitational area take up more of the fabric of time and space, creating more gravity to attract objects with. A Black Hole takes that to the extreme with one square of space essentially becoming one movie frame that takes up the entire spiral of the movie reel. A Black Hole is infinite density, with a Singularity that is everything and nothing. That one square that is now a Singularity, since it is single, is no longer a Some-Thing in between the Every-Thing and the No-Thing.

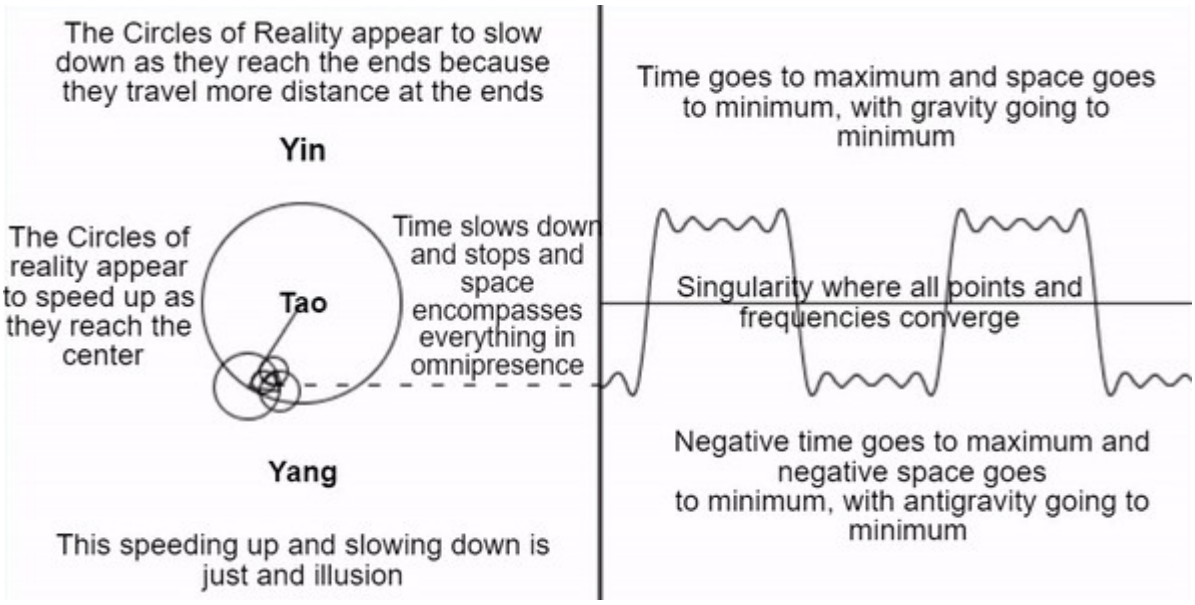


The oscillations that make up the Universe shrink down with the straight line of space reducing in size and consequently the warped straight line of time into the point where both become one and the same. That is another way to understand how time slows down the nearer one gets to a Black Hole, which is the point in space and time and is the union of the space and time of the Universe. The warped line doesn't stay warped at the same size as the straight line is shrinking. It may appear that the straight line of space gets bigger as it encompasses more time, but in reality, it just gets bigger compared to the time it encompasses. The space doesn't actually increase in size, and if anything that space and time were really just the point all along. As more time goes into the space the more gravity there is, and the slower time gets. Time slows down because the size of the warping or oscillation goes down.

The reason for time dilation is explained really well The Tao of Physics (Capra, p. 147):

> The dynamic unity of polar opposites can be illustrated with the simple example of a circular motion and its projection. Suppose you have a ball going round a circle. If this movement is projected on to a screen, it becomes an oscillation between two extreme points. To keep the analogy with Chinese thought, I have written TAO in the circle and have marked the extreme points of the oscillation with YIN and YANG.) The ball goes -- round the circle with constant speed, but in the projection it slows down as it reaches the edge, turns around, and then accelerates again only to slow down once more-and so on, in endless cycles. In any projection of that kind, the circular movement will appear as an oscillation between two opposite points, but in the movement itself the opposites are unified and transcended. This image of a dynamic unification of opposites was indeed very much in the minds of the Chinese thinkers, as can be seen from the passage in the Chuang-tzu quoted previously: That the ‘that’ and the ‘this’ cease to be opposites is the very essence of Tao. Only the essence, an axis as it were, is the centre of the circle responding to the endless changes.

Fritjof Capra included a picture of a circle with Yin and Yang at either end with Tao in the centre projecting a waveform to demonstrate the appearance of the circle slowing down and speeding up, but this is a better picture that shows it in action. The illusion of the circle slowing down is clearly seen at either end and its speeding up is clearly seen in the middle:


The Circles of Reality appear to slow down as they reach the ends because they travel more distance at the ends
Yin
The Circles of reality appear to speed up as they reach the center
Tao
Time slows down and stops and space encompasses everything in omnipresence
Yang
This speeding up and slowing down is just and illusion
Time goes to maximum and space goes to minimum, with gravity going to minimum
Singularity where all points and frequencies converge
Negative time goes to maximum and negative space goes to minimum, with antigravity going to minimum

Another way to understand time dilation is by looking at a clock. The time exists on the circumference of it, but not in the centre. However, the centre is what drives the time on the outside. In the Conservation of Angular Momentum, that circle speeds up as it gets closer to the centre, because it takes less time to go a full revolution, like an ice skater. So, there's basically less time when getting closer to the centre until it stops altogether because it is already here, there, and everywhere in that Circle of Reality.

An interesting discovery was made that showed that time ran 5 times slower at the beginning of the Universe. The reason for this was because the Universe itself was closer to the source – or put in another way all the oscillations of nature hadn't fully developed yet; hence, the Universe was still in its 'infancy'.

I mentioned this in the chapter called Movement Without Moving in ancient Greece and I'll bring it up here as well because it is hard evidence that the act of measuring and observing atoms can seem to impose time dilation on them, as if the mind has power over time. It shows that time is no linear on either a macro or micro scale as well.

In quantum mechanics there is a phenomenon that bears the name Zeno which is called the Quantum Zeno effect where the more you measure a particle, the more its evolution slows down. This is how it's described on Wikipedia:

> The name comes by analogy to Zeno's arrow paradox, which states that because an arrow in flight is not seen to move during any single instant, it cannot possibly be moving at all. In the quantum Zeno effect an unstable state seems frozen – to not 'move' – due to a constant series of observations.

This effect ties very much in with time dilation as well. This effect is described on this phys.org site as ‘a system can't change while you're watching it’. Two important quotes from the phys.org article are quoted below:

> The researchers observed the atoms under a microscope by illuminating them with a separate imaging laser. A light microscope can't see individual atoms, but the imaging laser causes them to fluoresce, and the microscope captured the flashes of light. When the imaging laser was off, or turned on only dimly, the atoms tunneled freely. But as the imaging beam was made brighter and measurements made more frequently, the tunneling reduced dramatically.
>
> ...
>
> The popular press has drawn a parallel of this work with the "weeping angels" depicted in the Dr. Who television series – alien creatures who look like statues and can't move as long as you're looking at them. There may be some sense to that. In the quantum world, the folk wisdom really is true: "A watched pot never boils."

It seems like consciously observing these atoms more closely seems to impose more of the 4^{th} dimension on them thus slowing them down and reducing the movement, kind of like slowing down the frames of a movie reel and revealing that the images don’t actually move.

Time dilation mentioned in the ancient texts (mainly in Hinduism and Buddhism – they seem to be the most scientific religions)

Most people think that the concept of time dilation was a modern concept that was first discussed, in the context of the special relativity, in 1905, however, the ancient texts themselves were clearly alluding, in quite a few places, to the concept that time slows down, thousands of years before modern physics emerged.

Astronauts and satellites experience an extremely small out of time dilation, which can be detected using atomic clocks, but time dilation could only be noticed at speeds nearing the speed of light. This is from an article from talking about the extremely small amount of time dilation that is experienced on the International Space Station at some of the fastest speeds that present-day humanity can travel at: ‘The International Space Station orbits the Earth at 17,500 mph. According to the NASA instructor Robert Frost, the astronauts experience a time dilation of -0.00002646 seconds per day. A crew member would stay on the ISS for about 180 days that accounts for a total time dilation of -0.0047628

seconds. To make a difference of just one second compared to the time on Earth, they would have to stay aboard for almost 140 years.' However, the ancient texts clearly describe the phenomenon of time dilation in a very noticeable way.

There's time dilation in the Bible as well where it says in 2 Peter 3:8, 'With the Lord a day is like a thousand years, and a thousand years are like a day.' That thousand years to a day is echoed in an episode of Space: 1999, in the Black Sun episode, where a voice inside the Black Hole talks to occupants of a Moon base:

> 'Why have I never talked with you before?'
> 'Because of time. You think at what you call the speed of light. In eternity, I have no hurry. I think a thought perhaps, in every thousand of your years. You are never there to hear it.'

One has to become none in the Singularity to hear the voice of God or the Tao.

There are strong references to time dilation in the Hindu scriptures and these are a few examples:

> Srimad Bhagvatam: Canto 10, '13.40 The selfborn one [Brahmâ] returning after such a long time, saw that, even though it was but a moment later to his own notion, one year later the Lord was playing together with His expansions like He did before.'

This one's like a movie where someone travels accidently into the future and finds that the world has completely changed:

> Canto 10: The Summum Bonum 51:18, 'The children, queens, relatives, ministers, advisers and subjects who were your contemporaries are no longer alive. They have all been swept away by time.'

To bring up two examples mentioned before from The Tripura Rahasya (Venkataramaiah, p. 106):

> He went up to the summits of the Himalayas with the saint and was shown the whole region and also the earth. Again endowed with powerful eyesight, he was able to see far-off lands and discovered other worlds besides this one. In the distant worlds there was darkness prevailing in some places; the earth was gold in some; there were oceans and island continents traversed by rivers and mountains; there were the heavens peopled by Indra and the Gods, the asuras, human beings, the rakshasas and other races of celestials. He also found that the saint had divided himself as Brahma in Satyaloka, as Vishnu in Vaikunta, and as Siva in Kailasa, while all

> the time he remained as his original-self, the king ruling in the present world. The king was struck with wonder on seeing the yogic power of the saint. The sage's son said to him: This sightseeing has lasted only a single day according to the standards prevailing here, whereas twelve thousand years have passed by in the world you are used to. So let us return to my father.

(Venkataramaiah, p. 114):

> Then he continued: Look, O King! The circuit of the hill is hardly two miles and a half and yet you have seen a universe within it. Is it real or false? Is it a dream or otherwise? What has passed as a day in that land, has counted for twelve thousand years here.

This one repeats what was said before but is also saying that the small is the infinite at the same time and consequently both are illusions. These passages connect time dilation, distance being an illusion, and reality being all in the mind. (Venkataramaiah, pp. 124-125):

> A certain period is only one day according to my calculation, whereas it is twelve thousand years according to Brahma: The space covered by about two miles and a half of Brahma is infinite according to me and covers a whole universe. In this way, both are true and untrue at the same time. Similarly also, imagine a hill within you, and also time in a subtle sense. Then contemplate a whole creation in them; they will endure as long as your concentration endures — even to eternity for all practical purposes, if your willpower be strong enough. Therefore I say that this world is a mere figment of imagination.

Also to bring up these passages mentioned in the first chapter by the Chandogya Upanishads (108 Upanishads , p. 261):

> VI-ii-1: 'In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.'
> VI-ii-2: Aruni said, 'But now, indeed, dear boy, could it be so? How could Being arise from Non-being ? In truth, dear boy, in the beginning (before creation), there was Being alone, one only, without a second.
> VI-ii-3: 'That Being willed, "May I become many, may I grow forth." It created fire. That fire willed, "May I become many, may I grow forth". It created water.

The Svetasvatara Upanishad Chapter III, 2-3, contains something similar to the 'without a second' line from what was just stated which is 'do not admit the existence of a second', meaning that those who know the Brahman aren't subject to physical time anymore:

> …for the knowers of Brahman **(again the Brahman meaning the supreme underlying principle of the Universe)** do not admit the existence of a second, He alone rules all the worlds by His powers. He dwells as the inner Self of every living being. After having created all the worlds, He, their Protector, takes them back into Himself at the end of time. His eyes are everywhere, His faces everywhere, His arms everywhere, everywhere His feet.

Finally, this passage from the Ashtavakra Gita says that the the One, God, The Singularity, is above the concept of time:

> 15.18 In the ocean of existence only One is, was, and ever will be. You are neither bound nor free. Live content and be happy.

Time didn't not exist at the moment of the Big Bang and this is what the line 'without a second' is saying. It's incredible scientific accuracy for such an ancient text!

Time dilation is clearly described in the Tibetan Buddhist texts called the Kangyur, on this page: The Chapter on the Scale of Life / 84000 Reading Room. It uses the same language the Bible uses in that an eon (a really long period of time) is but a single day to enlightened beings in higher worlds:

> 1.1
> It was then that the bodhisattva King of Mind addressed those bodhisattvas: "O children of the Victorious One, the extent of an eon in this Sahā world, the buddhafield of the blessed Thus-Gone One Śākyamuni, is but a single day in Sukhāvatī, the buddhafield of the Thus-Gone One Amitāyus. [F.394.a]
> 1.2
> "O children of the Victorious One, the extent of an eon in Sukhāvatī is but a single day in the realm of Kaṣāyadhvajā, the buddhafield of the Thus-Gone One Vajrapramardin.
> 1.3
> "O children of the Victorious One, the extent of an eon in the realm of Kaṣāyadhvajā is but a single day in the realm of Avaivartikacakra-nirghoṣā, the buddhafield of the Thus-Gone One Padmaphullitagātra.
> 1.4
> "O children of the Victorious One, the extent of an eon in the realm of Avaivartikacakranirghoṣā is but a single day in the realm of Virajā, the buddhafield of the blessed Thus-Gone One Dharmadhvaja.
> 1.5
> "O children of the Victorious One, the extent of an eon in the realm of Virajā is but a single day in the realm of Excellent Lamp, the buddhafield of the blessed Thus-Gone One Siṃha.
> 1.6

“O children of the Victorious One, the extent of an eon in the realm of Excellent Lamp is but a single day in the realm of Suprabhā, the buddhafield of the blessed Thus-Gone One Vairocanagarbha.

1.7

“O children of the Victorious One, the extent of an eon in the realm of Suprabhā is but a single day in the realm of Duratikramā, the buddhafield of the blessed Thus-Gone One Lotus Body Blooming from the Light of the Dharma.

1.8

“O children of the Victorious One, the extent of an eon in the realm of Duratikramā is [F.394.b] but a single day in the realm of Vyūhā, the buddhafield of the blessed Thus-Gone One Light of All Supernatural Abilities.

1.9

“O children of the Victorious One, the extent of an eon in the realm of Vyūhā is but a single day in the realm of Color of the Mirror Disk, the buddhafield of the blessed Thus-Gone One Candrabuddhi.

1.10

“O children of the Victorious One, continuing with this system for calculating eons and traversing tens of thousands of countless realms, we arrive at the equivalent of a single day in the realm of Padmaśrī, the buddhafield where the blessed Thus-Gone One Bhadraśrī resides.

1.11

“According to this system of calculation, all realms are brimming with bodhisattvas who follow the conduct of Samantabhadra.”

Appendix IV: The Extreme Emphasis Ancients had on Non-Action

This appendix continues on from the Mythologies as Remnants of an Original Culture chapter near the start, so read that part first before continuing on with this.

Let’s start off with non-action in fairy mythology

The concept of rest appears in a very unexpected place, which is in a book called The Secret Commonwealth of Elves, Fauns and Fairies, written by Robert Kirk in 1691. This is what he said about them, ‘our busy and silent Companions also being called Siths, or People at Rest and Quiet, in respect of us.’ (Kirk, 1893 , pp. 70 - going by the PDF page number) The beings that Robert Kirk seemed to be describing were of a higher world and they can appear in this world like a fisherman appears in the sea to the fish but isn't of their order.

Non-action in the Gnostic Texts

The Gospel of Truth

36:30, "But from him who has no deficiency, no seal is removed nor is anything emptied, but what he lacks the perfect Father fills again. He is good. He knows his plantings, because it is he who planted them in his paradise. Now his paradise is his place of rest."

37:15, "And the will is what the Father rests in and is pleased with."

38:25, "Who, therefore, will be able to utter a name for him, the great name, except him alone to whom the name belongs and the sons of the name in whom rested the name of the Father, (who) in turn themselves rested in his name?"

The Gospel of Philip [66] 15, "While we are in this world it is fitting for us to acquire the resurrection, so that when we strip off the flesh we may be found in rest and not walk in the middle."

[71] 20, "The children of the bridal chamber have [just one] name: rest."

The Book of Thomas the Contender

[139] 40, "[Blessed is] the wise man who [sought after the truth, and] when he found it, he rested upon it forever and was unafraid of those who wanted to disturb him."

[145] 5, "Watch and pray that you not come to be in the flesh, but rather that you come forth from the bondage of the bitterness of this life. And as you pray, you will find rest, for you have left behind the suffering and the disgrace. For when you come forth from the sufferings and passions of the body, you will receive rest from the good one, and you will reign with the king, you joined with him and he with you, from now on, for ever and ever, Amen."

The Dialogue of the Savior

(1) The Savior said to his disciples, "Already the time has come, brothers, for us to abandon our labor and stand at rest. for whoever stands at rest will rest forever."

(65) Matthew said, "[Why] do we not rest [at once]?"
(66) The Lord said, "When you lay down these burdens!"
(67) Matthew said, "How does the small join itself to the big?"
(68) The Lord said, "When you abandon the works which will not be able to follow you, then you will rest."

The (Second) Apocalypse of James

,56, "For your sake they will be told [these (things)], and they will come to rest."

The Thunder; The Perfect Mind

"Give heed then, you hearers and you also, the angels and those who have been sent, and you spirits who have arisen from the dead. For I am the one who alone exists, and I have no one who will judge me. For many are the pleasant forms which exist in numerous sins, and incontinences, and disgraceful passions, and fleeting pleasures, which (men) embrace until they become sober and go up to their resting place. And they will find me there, and they will live, and they will not die again."

Authoritative Teaching

30 "In this very way we exist in this world, like fish. The adversary spies on us, lying in wait for us like a fisherman, wishing to seize us, rejoicing that he might swallow us. For he places many foods before our eyes (things) which belong to this world. He wishes to make us desire one of them and to taste only a little, so that he may seize us with his hidden poison and bring us out of freedom and take us into slavery. For whenever he catches us with a single food, it is indeed necessary for us to desire the rest. Finally, then, such things become the food of death."

33 "But these - the ones who are ignorant - do not seek after God. Nor do they inquire about their dwelling-place, which exists in rest, but they go about in bestiality. They are more wicked than the pagans, because first of all they do not inquire about God, for their hardness of heart draws them down to make them their cruelty. Furthermore, if they find someone else who asks about his salvation, their hardness of heart sets to work upon that man. And if he does not stop asking, they kill him by their cruelty, thinking that they have done a good thing for themselves."

35:, "She came to rest in him who is at rest."

The Concept of Our Great Power

45:20, "And they all have become as reflections in his light. They all have shone, and they have found rest in his rest."

The Paraphrase of Shem

17:30 "I have come in a great rest in order that he may give rest to my light in his root, and may bring it out of harmful Nature."

43:25 "After I cease to be upon the earth and withdraw up to my rest, a great, evil error will come upon the world, and many evils in accordance with the number of the forms of Nature."

The Testimony of Truth

35:20 "And [they came to know] themselves, [(as to) who they are], or rather, where they are [now], and what is the [place in which they will rest from their senselessness, [arriving] at knowledge."

Aleister Crowley in his book the Tao Teh King (Crowley, The Tao Teh King , p. 12) made a similar statement, ‘He delivereth them from the restlessness of knowledge and the cravings of discontent. As to those who have knowledge already, he teacheth them the way of non-action. This being assured, there is no disorder in the world.’

The way of non-action described here is what the Taoists aim to achieve and is the ultimate spiritual state. Knowledge of the spirit leads to this spiritual state of rest or non-action. In this state, there is no disorder because there is perfect harmony.

69 "But he [who has] found the [life-giving word and he who] has come to know [the Father of Truth has come to rest]; he has ceased [seeking], having [found]."

Allogenes

53:30 "<And> the power appeared by means of an activity that is at rest and silent.”

Very important statement to contemplate. Being at rest and silence sees the movement and noise of the higher world. The purpose of spiritual practices.

59:15 "but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and (who) embraces all these silently and inactively."

66:20 "Nothing activates him in accordance with the Unity that is at rest. For he is unknowable; he is an airless place of boundlessness. Since he is boundless and powerless and non-existent, he was not

> giving Being. Rather he contains all of these in himself, being at rest (and) standing out of the one who stands continually, since there had appeared an Eternal Life, the Invisible and Triple-Powered Spirit which is in all of these who exist."

The Apocryphon of John has an interesting quote about how people from a higher world aren't subject to cycles as well, "I have come to teach you About what is And what was And what will be In order for you to understand The invisible world And the world that is visible And the immovable race of perfect humanity. Raise your head; Understand my lessons; Share them with any others who have received the spirit, Who are from the immovable race of perfect humanity." Also, the term immovable race is repeated at the end, "I have told you everything now so that you can write it all down And share it with your fellow spirits secretly For this is the mystery of the unmoved race."

The concept of rest in the Gnostic gospels is usually associated with resurrecting the soul and becoming it again, but why is rest important to the Gnostics? In the Book of Genesis, 3:17-19, the curse God gave Adam, for eating from the Tree of the Knowledge of Good and Evil, was to work all his life. Certainly, work has been a major feature of our civilizations for the past 5,000 years. But the Gnostics and the people in their books kept saying that they were in a state of rest. Rest is the opposite of work and if work is the feature that comes from the Tree of the Knowledge of Good and Evil then rest must be the feature of the Tree of Life. As explained on this page, A Real Creation Theory, the Tree of the Knowledge of Good and Evil represents the physical or the flesh, so the Tree of Life represents the spiritual. When the word rest is used in the Gnostic gospels it is associated with becoming the soul. The Gnostics and the people in their books believed that they had eaten from the Tree of Life and that if they had resurrected themselves, they would have been in a state of rest. In Numerology, the number seven represents completion, and it is in this completion that rest occurs.

Non-action in the Bible

A passage in the Bible also says that the enlightened are in a state of rest and correlates with the passages from the Gnostic gospels. Matthew 11:28-30, "Come to me, all of you who are weary and over-burdened, and I will give you rest! Put on my yoke and learn from me. For I am gentle and humble in heart and you will find rest for your souls. For my yoke is easy and my burden is light."

> Psalm 62:5, "Truly my soul finds rest in God; my salvation comes from him."
>
> Psalm 95:11, "So I declared on oath in my anger, 'They shall never enter my rest.'"

This passage clearly says that God's domain is rest and that is the state that he exists.

> Hebrews 4:1, "Therefore, since the promise of entering his rest still stands, let us be careful that none of you be found to have fallen short of it."
>
> Also, in Hebrews 4:10, “or anyone who enters God’s rest also rests from their works, just as God did from his.”

The concept of rest appears right at the very start of what’s considered to be the biggest selling book of all time – that’s how important it is - but it’s also extremely important in so many other religions as well. Think of the six days of creation as being all the different kinds of movements, or cycles, of the physical world, and God’s rest as being the container of all the movements of creations – or better still the center of it all. The problem with the Abrahamic religions, however, is that they are very legalistic in their interpretations of the Bible, and in their world views, and they can miss the point entirely of the meanings and original intentions of passages in the Bible. Maybe this is a symptom of the extremely left-brain thinking that so many Westerners have which causes them to get so caught up in particular passages and strict interpretations and not just living in that state that the Bible prescribes. The Eastern religious practices of deep meditation will bring you far closer to God’s state of rest than obeying the Sabbath command as strictly as the Ultra-Orthodox Jews do, who believe that even turning on a light bulb on the Sabbath is breaking God’s law. The Sabbath is a symbolic representation, or commemoration, of God’s rest after creation, but it is really just that: symbolic.

There are numerous passages in the Bible that talk about the importance of being steadfast. That word means immovable and has the same meaning as being at rest. Being steadfast in prayer means being in a state of rest to make a connection with the higher world easier.

This is a description of what steadfastness means mentioned on this site and is worth repeating here: ' It is fixed or unchanging and solidly established so steadfastness is immovable, irrefutable, unchangeable, unalterable, and completely and utterly dependable. That is a great definition for God as He says I am the Lord and I change not (Mal 3:6). If you desire to know more about God’s steadfast nature, particularly His steadfast love, read the Psalms because the steadfastness of God is mentioned 132 times of the 219 times it is mentioned in the Bible and it is almost always associated with His steadfast love being joined together in almost every single one of them. God is above space and time and all of the cycles of the Universe because he is at the centre of all of those cycles and that is why he never changes, unlike everything in the physical world.

> Hebrews 6:19, "This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek."

The veil spoken of here is the body itself.

> First Corinthians 15:58, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."

These Christians are being told to be in the state of rest, where the higher world resides.

Non-action in The Hermetica

The Hermetica also talks about the concept of rest. It's possible that the Gnostics got the idea of spirit being at rest from the Hermetica.

Corpus Hermeticum II

> [6] But if place is intelligible, it is intelligible not as god but as place, and if it were intelligible as god, it would be regarded so not as place but as energy capable of containing. Yet everything moved is moved not in something moved but in something at rest. And the mover is also at rest, unable to be moved conjointly.

The statement that it is an ‘energy capable of containing’ is very interesting because all matter is energy and the second statement, ‘Yet everything is moved not in something moved but in something at rest.’, is clearly saying that this field that lies underneath the Universe has no movement. Think of a brain that is at rest with lots of thought moving around inside of it. The thoughts cannot exist without the greater brain. There is a barrier to the Universe, but it is not in the Universe itself, just like thoughts have no barrier, but they are contained within the confines of the brain. This rest is the foundation of the Universe, and it contains the entire Universe. It holds the Universe together and the Universe emerged out of it. Everything in the universe moves in cycles, but the spirit world is opposite, it is at rest.

Think about it, in meditation, people are told to be grounded, centred, and still. Does that make sense now? Meditation is about trying to get in touch with the underlying state of the Universe.

> [8] "Thus, all motion is moved in immobility and by immobility. And it happens that the motion of the cosmos and of every living thing made of matter is produced not by things outside the body but by those within it acting upon the outside, by intelligible entities, either soul or spirit or something else incorporeal. For body does not move ensouled body, nor does it move any body at all, not even the soulless."

Lao Tzu echoes those two statements from The Hermetica, ‘By non-action everything can be done.’

> [12] "Mind as a whole wholly enclosing itself, free of all body, unerring, unaffected, untouched, at rest in itself capable of containing all things and preserving all that exists, and its rays (as it were) are the good, the truth, the archetype of spirit, the archetype of soul."

Corpus Hermeticum VI

[1] The good, Asclepius, is in nothing except in god alone, or rather god himself is always the good. If this is so, the good must be the substance of all motion and generation (for nothing is abandoned by it), but this substance has an energy about it that stays at rest, that has no lack and no excess, that is perfectly complete, a source of supply, present in the beginning of all things. When I say that what supplies everything is good, I also mean that it is wholly and always good.

Corpus Hermeticum XI

…while eternity has stood still in god's presence, the cosmos moves in eternity. (Eternity being the Totality of the Infinity Loop and the cosmos being parts of that loop that cycle around on one end, come to a point in the middle, invert and cycle around on the other end.)

Non-action in ancient Greece

> Time dilation, inconstancy of mass, and special relativity suggest that motion is indeed illusory. ~ Joseph Mazur, Zeno's Paradox: Unraveling the Ancient Mystery Behind the Science of Space and Time

The Hermetica itself was influenced by Aristotle's concept of the Unmoved Mover that moves everything while being at rest. From the Unmoved Mover article on Wikipedia:

> The unmoved mover (Ancient Greek: ὃ οὐ κινούμενον κινεῖ, romanized: ho ou kinoúmenon kineî, lit. 'that which moves without being moved') or prime mover (Latin: primum movens) is a concept advanced by Aristotle as a primary cause (or first uncaused cause) or "mover" of all the motion in the universe. As is implicit in the name, the unmoved mover moves other things, but is not itself moved by any prior action. In Book 12 (Greek: Λ) of his Metaphysics, Aristotle describes the unmoved mover as being perfectly beautiful, indivisible, and contemplating only the perfect contemplation: self-contemplation. He equates this concept also with the active intellect.

Aristotle talked about non-action in a lot of detail in his Metaphysics book and this statement starts at the start of book 13:

> Now the existence of motion is asserted by all who have anything to say about nature, because they all concern themselves with the construction of the world and study the question of becoming and perishing, which processes could not come about without the existence of motion **(refer to the chapter of this book 'The Singularity is the unmoved movement, the changeless change, the formless form, the causeless cause, and the unmanifested manifestation of all reality')**. But those who say that there is an infinite number of worlds, some of which are in process of becoming while others are in process of perishing, assert that there is always motion (for these processes of becoming and perishing of the worlds necessarily involve motion), whereas those who hold that there is only one world, whether everlasting or not, make corresponding assumptions in regard to **motion (refer to the chapter of this book 'The Ancients Were Well Aware of the Concept of Multiverses and Higher Dimensions')**. If then it is possible that at

> any time nothing should be in motion, this must come about in one of two ways: either in the manner described by Anaxagoras, who says that all things were together and at rest for an infinite period of time, and that then Mind introduced motion and separated them **(sounds like the Big Bang singularity to me!)**; or in the manner described by Empedocles, according to whom the universe is alternately in motion and at rest-in motion **(to me they are both perfectly true because the 'rest-in-motion' existed at the start of the Universe and it still lies underneath it, or better still all the cycles of the Universe, from galaxies down to the atoms, exists in the motion of oscillations, or vibrations, around a non-moving axis)**, when Love is making the one out of many, or Strife is making many out of one…

Here are some more passages are from Metaphysics, by Aristotle, on page 40:

> …for there is something which always moves the things that are in motion, and the first mover is itself unmoved.
>
> …the good and the beautiful are the beginning both of the knowledge and of the movement of many things.

The 'good and the beautiful here is that unmoved mover, the Prime Mover, the First Cause that is responsible for all of the movements of the Universe.

To give some more information about Anaxagoras, who Aristotle referred to in that quote just mentioned: He was a pre-Socratic Greek philosopher, who proposed that in the beginning, all things were together in a state of rest and indistinguishable due to their smallness and mixture. That definitely sounds like the Big Bang singularity in my opinion. He believed that everything was initially in a chaotic mixture until the cosmic mind, or Nous, set things into motion and order (I'll refer you back to the chapter at the start of this book 'The Spirit of God hovered over the Quark-Gluon Plasma').

This idea was part of his broader philosophy that everything contains a part of everything else, and change occurs through the mixing and separation of these parts (I'll refer you to the Indra's Net teaching from the 'Universe is the One-Verse' chapter of this book). His concept of Nous (Mind) as the force that initiated motion and order in the universe is quite profound. He believed that initially, everything was in a chaotic mixture, and it was Nous that brought structure and differentiation. His broader philosophy that "everything contains a part of everything else" suggests a deep interconnectedness in the universe. This idea implies that change happens through the mixing and separation of these parts, rather than through creation or destruction (again I'll refer you to the chapter of this book **'**The Singularity is the unmoved movement, the

changeless change, the formless form, the causeless cause, and the unmanifested manifestation of all reality').

But basically the Singularity is that state of perfect non-motion that existed at the start of the Universe and still lies underneath it when all polarities are cancelled out into the void – and that void that lies underneath all reality is none other than the higher power, called by the Greek philosophers as Mind.

This quote is from Plato's Timaeus, Section 37c-d:

> And when the Father that engendered it perceived it in motion and alive, a thing of joy to the eternal gods, He too rejoiced; and being well-pleased He designed to make it resemble its Model till more closely. Accordingly, seeing that that Model is an eternal Living Creature, He set about making this Universe, so far as He could, of a like kind. But inasmuch as the nature of the Living Creature was eternal, this quality it was impossible to attach in its entirety to what is generated; wherefore He planned to make a movable image of Eternity **(very important statement here; the 'image of eternity' is saying that the physical world is an image because it is movement, whereas eternity – the higher world – is the real world because it is at rest)**, and, as He set in order the Heaven, of that Eternity which abides in unity **(refer to the Universe is the One-Verse chapter in its entirety)** He made an eternal image, moving according to number, even that which we have named Time.

At the end of that quote, where movement of the physical world is called Time, can be understood using the movie reel metaphor. The entirety of the movie reel is comparable to all of time, and each frame of that movie reel only has an extremely small amount of the total time of the movie reel. There is absolutely no movement whatsoever in each frame; rather, the movement is an illusion that is caused by the entirety of the movie reel turning. Imagine, however, that that movie reel turns in an infinity loop, rather than as a normal wheel and you get 'eternal image' that moves 'according to number' and is named 'Time', and of course the entirety of the movie reel is a moving image of the real world, but an image, nonetheless. That is how to understand that last part.

Plato and Aristotle also referred to another philosopher called Zeno of Elea (c. 490–430 BC) in their writings – with Zeno's original writings being lost. Zeno was a Monist who believed that all plurality is a illusion, as was described in detail in the Universe is the One-Verse chapter, and he devised paradoxes (from Wikipedia) to demonstrate that fact:

> Zeno devised these paradoxes to support his teacher Parmenides's philosophy of monism, which posits that despite our sensory

> experiences, reality is singular and unchanging. The paradoxes famously challenge the notions of plurality (the existence of many things), motion, space, and time by suggesting they lead to logical contradictions.
>
> Zeno's work, primarily known from second-hand accounts since his original texts are lost, comprises forty "paradoxes of plurality," which argue against the coherence of believing in multiple existences, and several arguments against motion and change. Of these, only a few are definitively known today, including the renowned "Achilles Paradox", which illustrates the problematic concept of infinite divisibility in space and time. In this paradox, Zeno argues that a swift runner like Achilles cannot overtake a slower moving tortoise with a head start, because the distance between them can be infinitely subdivided, implying Achilles would require an infinite number of steps to catch the tortoise.

Aristotle, in Physics, described the Achilles Paradox like this, '…that in a race the quickest runner can never overtake the slowest, since the pursuer must first reach the point whence the pursued started, so that the slower must always hold a lead.'

A way to understand what the Achilles Paradox is saying is to try to divide any number by another number (any number but zero) to try to get to zero. It can't be done, try it yourself on a calculator. You will get to infinitely smaller and smaller numbers but will never reach zero. This would mean that there is no distance between the two and therefore no movement or time either – they are in actuality one and the same when you think about it.

Plato said in Parmenides that the purpose of Zeno's paradoxes, particularly the one just mentioned, was to prove his teacher Parmenides right that everything is really just the one thing:

> …these writings are meant to support the argument of Parmenides against those who attempt to jeer at him and assert that if the all is one many absurd results follow which contradict his theory. Now this treatise opposes the advocates of the many **(think of Buddhism's concept of particularization and the Hindu term 'differentiated Brahman')** and gives them back their ridicule with interest, for its purpose is to show that their hypothesis that existences are many, if properly followed up, leads to still more absurd results than the hypothesis that they are one.

Another one of Zeno's paradox's for demonstrating that movement is an illusion is the Arrow Paradox, that says that for motion to occur, an object must change the position it occupies. Explained further on Wikipedia:

> He states that at any one (durationless) instant of time, the arrow is neither moving to where it is, nor to where it is not. It cannot move to where it is not, because no time elapses for it to move there; it cannot move to where it is, because it is already there. In other words, at every instant of time there is no motion occurring. If everything is motionless at every instant, and time is entirely composed of instants, then motion is impossible.

The arrow being completely still in its own instant in time and space goes back to the fact that there is no movement in any movie frame whatsoever; rather, it is the entirety of the movie reel turning that gives the illusion of movement. Let's say there was an arrow (or bullet) being shot in a frame of a movie reel, then that arrow, bullet, or anything else, isn't moving at all within, or relative to, the movie frame. The object within a movie frame, whatever it is, isn't going away from something, moving towards something, moving over something, moving under something, moving through something etc., that object just is and just rests there relative to the movie frame it's in. That's a modern way to understand Zeno's Arrow Paradox.

Let's say that someone in one of these movie frames was ignorant of that fact that they were in a movie, would they be able to perceive the movie frame as being the foundation of the reality that they occupied? Are we aware of the fabric of time and space which we occupy? A person who exists in a frame of time and space isn't aware that their particular frame of time and space is also part of a much greater, but unseen reality, that is the entirety of the movie reel; Likewise, we aren't aware that our immediate 3-dimensional reality is part of something much greater still. Relative to the immediate time and space we, and everything we are made up of, exist in we don't move at all, but relative to the other fabrics of time and space that others exist in we are moving. This ties in with what will be soon mentioned of the physicist and philosopher Ernst Mach's theory that movement only makes sense if you are moving relative to something or someone else.

In quantum mechanics there is a phenomenon that bears the name Zeno which is called the Quantum Zeno effect where the more you measure a particle, the more its evolution slows down. This is how it's described on Wikipedia:

> The name comes by analogy to Zeno's arrow paradox, which states that because an arrow in flight is not seen to move during any single instant, it cannot possibly be moving at all. In the quantum Zeno effect an unstable state seems frozen – to not 'move' – due to a constant series of observations.

This effect ties very much in with time dilation as well. This effect is described on this phys.org site as 'a system can't change while you're

watching it’. Two important quotes from the phys.org article are quoted below:

> The researchers observed the atoms under a microscope by illuminating them with a separate imaging laser. A light microscope can't see individual atoms, but the imaging laser causes them to fluoresce, and the microscope captured the flashes of light. When the imaging laser was off, or turned on only dimly, the atoms tunneled freely. But as the imaging beam was made brighter and measurements made more frequently, the tunneling reduced dramatically.
>
> …
>
> The popular press has drawn a parallel of this work with the "weeping angels" depicted in the Dr. Who television series – alien creatures who look like statues and can't move as long as you're looking at them. There may be some sense to that. In the quantum world, the folk wisdom really is true: "A watched pot never boils."

It seems like consciously observing these atoms more closely seems to impose more of the 4^{th} dimension on them thus slowing them down and reducing the movement, kind of like slowing down the frames of a movie reel and revealing that the images don’t actually move.

The ancient Greek, Gnostic and Hermetic philosophers weren’t much different from the philosophers of the Eastern religions of Buddhis, Hinduism and Taoism at their core beliefs; this is part of that perennial philosophy that this book is all about.

Raphael's depiction of the unmoved mover from the Stanza della Segnatura

Non-action in Taoism

The Taoist canon. It has over 100,000 pages and it puts the Bible canon (up to 2,000 pages) the shame. The Hindu and Buddhist scriptures are very large as well. I'm showing this here because it gives an idea of the wisdom that most people don't know about or have bothered to learn about. People who insist their particular Abrahamic religious textbook is the only way literally have very narrow tunnel-vision.

The concept of rest is a prominent feature of the Chinese Taoist religion, which the Western and Eastern religions have in common. The aim of spiritual practice in the Taoist religion is to achieve a state that they call Wu Wei. This is a description of that concept from Wikipedia:

> Wu may be translated as not have or without; Wei may be translated as do, act, serve as, govern or effort. The literal meaning of wu wei is "without action", "without effort", or "without control", and is often included in the paradox wei wu wei: "action without action" or "effortless doing". The practice of wu wei and the efficacy of wei wu wei are fundamental tenets in Chinese thought and have been mostly emphasized by the Taoist school. One cannot actively pursue wu wei. It manifests as a result of cultivation. The Tao is a guide.
>
> There is another less commonly referenced sense of wu wei; "action that does not involve struggle or excessive effort". In this instance, wu means "without" and Wei means "effort". The concept of "effortless action" is a part of Taoist Internal martial arts such as T'ai chi ch'uan, Baguazhang and Xing Yi. It follows that wu wei complies with the distinguishing feature of Taoism, that of being natural.

> Several chapters of the most important Taoist text, the Tao Te Ching, attributed to Laozi, allude to "diminishing doing" or "diminishing will" as the key aspect of the sage's success. Taoist philosophy recognizes that the Universe already works harmoniously according to its own ways; as a person exerts their will against or upon the world they disrupt the harmony that already exists. This is not to say that a person should not exert agency and will. Rather, it is how one acts in relation to the natural processes already existent. The how, the Tao of intention and motivation, that is key.

Rest or the Wu Wei is the main state of the spiritual realm, whereas movement is the main state of the physical Universe.

Here are some passages from the Tao Te Ching on the state of rest:

> 15. Who can (make) the muddy water (clear)? Let it be still, and it will gradually become clear. Who can secure the condition of rest? Let movement go on, and the condition of rest will gradually arise.
>
> 16. The (state of) vacancy should be brought to the utmost degree, and that of stillness guarded with unwearing vigour. All things alike go through their processes of activity, and (then) we see them return (to their original state). When things (in the vegetable world) have displayed their luxuriant growth, we see each of them return to its root. The returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end.

There's a good statement from Laozi in Wenzi about how rest rules all the movements of creation (Cleary, p. Chapter 117), ‘Calm is the ruler of form and silence is the master of sound’. To understand this statement and how it is actual science and not just philosophy think about how all matter in the Universe, from the galaxy and beyond all the way down to particles, all operate in frequencies or vibrations as this video mentions. The form that Laozi talks of is all the frequencies of nature. But all frequencies are created by the stillness of the point.

Here are some other quotes from Wenzi about the concept of nonaction in his book:

> Clarifying their eyes, they do not look; quieting their ears, they do not listen. Closing their mouths, they do not speak; letting their minds be, they do not think. Abandoning intellectualism, they return to utter simplicity; resting their vital spirit, they detach from knowledge. Therefore they have no likes or dislikes. This is called great attainment. (Cleary, p. 76)
>
> … embracing the spirit, thereby they roam the root of heaven and earth, wander beyond the dust and dirt, and travel to work at

> noninvolvement. Mechanical intelligence does not burden their minds; they watch what is not temporal and are not moved by things. (Cleary, pp. 87 - going by PDF page number)
>
> …action emerges from inaction. Look at nonexistence, and you apprehend what can be seen; listen to silence, and you apprehend what can be heard. (Cleary, p. 136)
>
> In high antiquity, real people breathed yin and yang, and all living beings looked up to their virtue, thus harmonizing peacefully. In those times, leadership was hidden, spontaneously creating pure simplicity. Pure simplicity had not yet been lost, so myriad beings were very relaxed. (Cleary, pp. 256-257) - **(remember that quote from the Tao Te Ching, also by Lao-tzu: In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people). How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!' When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.)**

In the Brownian Motion experiments there is plenty of movement going on in apparently still water and it showed that absolutely everything is in a state of movement, except in a Singularity. The Singularity is the cancellation of space and time and that is the true ruler of form. This ruler of form exists absolutely every in the Universe and in everything.

Inaction is also extremely emphasized by another ancient Taoist author Zhuangzi (also Romanised as Chuang Tzu) in his complete works that can be read here. There are many quotes about the virtue of inaction and how all action is created by inaction. There are many good quotes to list here, like with the Gnostic gospels, but I'll start off with what I think's one of the best (Zhuangzi, p. 282):

> The inaction of Heaven is its purity, the inaction of earth is its peace. So the two inactions combine, and all things are transformed and brought to birth. Wonderfully, mysteriously, there is no place they come out of. Mysteriously, wonderfully, they have no sign. Each thing minds its business, and all grow up out of inaction. So I say, Heaven and earth do nothing, and there is nothing that is not done. Among men, who can get hold of this inaction?

The statement that ‘all things are transformed and brought to birth’ harkens back to the Prima Materia of Alchemy that transforms matter into something new - usually better. The underlying principle of matter, no matter what name it goes by, is in a state of rest while it moves everything else. The statement ‘Heaven and earth do nothing, and there is nothing that is not done’ is very reminiscent of what The Hermetica said where ‘everything is moved in something that is at rest.’ The last part of this quote asks, ' who can get hold of this inaction?’ Well Alchemy can answer that question, it is a being called the Rebis which will dealt with in a lot of detail in the Gnostic Master Race chapter. The object the Rebis is holding in his hand is the Prima Materia that contains the world it is reflecting, as was shown before:

Here are some more really good quotes from Chuang-Tzu on the subject of inaction:

> …abandoning the limpidity and calm of inaction and delighting in jumbled and jangling ideas. And this jumble and jangle has for long confused the world. (Zhuangzi, p. 170)

> If the gentleman finds he has no other choice than to direct and look after the world, then the best course for him is inaction. As long as there is inaction, he may rest in the true form of his nature and fate.

If he values his own body more than the management of the world, then he can be entrusted with the world. If he is more careful of his own body than of the management of the world, then the world can be handed over to him.2 If the gentleman can in truth keep from rending apart his five vital organs, from tearing out his eyesight and hearing, then he will command corpse-like stillness and dragon vision, the silence of deep pools, and the voice of thunder. His spirit will move in the train of Heaven, gentle and easy in inaction, and the ten thousand things will be dust on the wind **(meaning the illusion of particularization dissolves into oness)**. “What leisure have I now for governing the world?” he will say. (Zhuangzi, pp. 176-177)

What is this thing called the Way? There is the Way of Heaven and the way of man. To rest in inaction, and command respect—this is the Way of Heaven. To engage in action and become entangled in it—this is the way of man **(extremely wise saying)**. The ruler is the Way of Heaven; his subjects are the way of man. The Way of Heaven and the way of man are far apart. This is something to consider carefully! (Zhuangzi, pp. 187-188)

Heaven and earth are huge, but they are alike in their transformations. The ten thousand things are numerous, but they are one in their good order. Human beings are many, but they all are subjects of the sovereign. The sovereign finds his source in Virtue, his completion in Heaven. Therefore it is said that the sovereign of dark antiquity **(Sounds like a lost/higher civilization)** ruled the world through inaction, through Heavenly Virtue and nothing more. (Zhuangzi, p. 191)

Therefore it is said, those who shepherded the world in ancient times were without desire, and the world was satisfied, without action, and the ten thousand things were transformed. They were deep and silent, and the hundred clans were at rest. The Record says: “Stick to the One, and the ten thousand tasks will be accomplished; achieve mindlessness, and the gods and spirits will bow down.” The Master said: The Way covers and bears up the ten thousand things… The gentleman must pluck out his mind! To act through inaction is called Heaven. To speak through inaction is called Virtue. (Zhuangzi, p. 192)

A man of true brightness and purity who can enter into simplicity, who can return to the primitive through inaction, give body to his inborn nature, and embrace his spirit… (Zhuangzi, p. 203)

Emptiness, stillness, limpidity, silence, inaction are the root of the ten thousand things **(again the ten thousand things meaning physical world and the inaction the Singularity of it all)**. … In stillness you will be a sage, in action a king. Resting in inaction, you will be honored; of unwrought simplicity, your beauty will be such that no one in the world may vie with you. (Zhuangzi, pp. 214-215)

> His single mind reposed, the ten thousand things submit—which is to say that his emptiness and stillness reach throughout Heaven and earth and penetrate the ten thousand things. This is what is called Heavenly joy. Heavenly joy is the mind of the sage by which he shepherds the world. The Virtue of emperors and kings takes Heaven and earth as its ancestor, the Way and its Virtue as its master, inaction as its constant rule. With inaction, you may make the world work for you and have leisure to spare; with action, you will find yourself working for the world and never will it be enough. Therefore the men of old prized inaction. If superiors adopt inaction and inferiors adopt inaction as well, then inferior and superior will share the same virtue; and if inferior and superior share the same virtue, there will be none to act as minister. If inferiors adopt action and superiors adopt action as well, then superior and inferior will share the same way; and if superior and inferior share the same way, there will be none to act as lord. Superiors must adopt inaction and make the world work for them; inferiors must adopt action and work for the world. This is an unvarying truth. (Zhuangzi, p. 216)

Fritjof Capra, in The Tao of Physics (Capra, p. 193) describes clearly how all apparently motionless objects are full of movement:

> The tendency of particles to react to confinement with motion implies a fundamental ‘restlessness’ of matter which is characteristic of the subatomic world. In this world, most of the material particles are bound to the molecular, atomic and nuclear structures, and therefore are not at rest but have an inherent tendency to move about-they are intrinsically restless. According to quantum theory, matter is thus never quiescent, but always in a state of motion. Macroscopically, the material objects around us may seem passive and inert, but when we magnify such a ‘dead’ piece of stone or metal, we see that it is full of activity. The closer we look at it, the more alive it appears. All the material objects in our environment are made of atoms which link up with each other in Physics in various ways to form an enormous variety of molecular structures which are not rigid and motionless, but oscillate according to their temperature and in harmony with the thermal vibrations of their environment. In the vibrating atoms, the electrons are bound to the atomic nuclei by electric forces which try to keep them as close as possible, and they respond to this confinement by whirling around extremely fast. In the nuclei, finally, the protons and neutrons are pressed into a minute volume by the strong nuclear forces, and consequently race about with unimaginable velocities.
>
> Modern physics, then, pictures matter not at all as passive and inert, but as being in a continuous dancing and vibrating motion whose rhythmic patterns are determined by the molecular, atomic and nuclear structures. This is also the way in which the Eastern mystics

see the material world. They all emphasize that the universe has to be grasped dynamically, as it moves, vibrates and dances; that nature is not in a static, but a dynamic equilibrium. In the words of a Taoist text, The stillness in stillness is not the real stillness. Only when there is stillness in movement can the spiritual rhythm appear which pervades heaven and earth.

Non-action in Hinduism

In the Hindu Bhavagad Gita (Krishna) there are also statements about how an enlightened soul is in a state of non-action.

This one is really good, but most people won't recognize the importance of it until it is pointed out:

> One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities. (This quote will be further explained in the chapter called Comprehending Higher Dimensions with the 4th Dimensional Raindrop.)

This inaction in action is seeing the spirit that lies in between the action of physical matter. Some more excellent statements from the Bhavagad Gita are listed here (All going by the PDF page numbers because the book doesn't have page numbers at the bottom):

> He is everlasting, present everywhere, unchangeable, immovable and eternally the same. (Prabhupada, p. 131)

> Abandoning all attachment to the result of his activities, ever satisfied and independent, he performs no fruitive action, although engaged in all kinds of undertaking. (Prabhupada, p. 298)

> When the embodied living being controls his nature and mentally renounces all actions, he resides happily in the city of nine gates [the material body], neither working nor causing work to be done. (Prabhupada, p. 346)

> Understand that as the mighty wind, blowing everywhere, rests always in the sky, all created beings rest in Me. (Prabhupada, p. 550)

> This material nature, which is one of My energies, is working under My direction, O son of Kunté, producing all moving and nonmoving beings **(Think of the 'unmoved race' from Gnosticism when referring to the 'nonmoving beings')**. Under its rule this manifestation is created and annihilated again and again. (Prabhupada, p. 556)

> I am the goal, the sustainer, the master, the witness, the abode, the refuge, and the most dear friend. I am the creation and the annihilation, the basis of everything, the resting place and the eternal seed. (Prabhupada, p. 571) – See the chapter 'The Singularity is the unmoved movement, the changeless change, the formless form, the causeless cause, and the unmanifested manifestation of all reality

> Furthermore, O Arjuna, I am the generating seed of all existences. There is no being—moving or nonmoving—that can exist without Me. (Prabhupada, p. 653)
>
> O Arjuna, whatever you wish to see, behold at once in this body of Mine! This universal form can show you whatever you now desire to see and whatever you may want to see in the future. Everything—moving and nonmoving—is here completely, in one place **(This passage is also saying that distance is an illusion to an enlightened person – a topic this book deals with in extensive detail as well)**. (Prabhupada, p. 665)
>
> You are the supreme primal objective. You are the ultimate resting place of all this universe. You are inexhaustible, and You are the oldest. You are the maintainer of the eternal religion, the Personality of Godhead. This is my opinion. (Prabhupada, p. 676)
>
> You are the father of this complete cosmic manifestation, of the moving and the nonmoving. (Prabhupada, p. 701)
>
> But those who fully worship the unmanifested, that which lies beyond the perception of the senses, the all-pervading, inconceivable, unchanging, fixed and immovable—the impersonal conception of the Absolute Truth—by controlling the various senses and being equally disposed to everyone, such persons, engaged in the welfare of all, at last achieve Me. (Prabhupada, p. 731)
>
> The Supreme Truth exists outside and inside of all living beings, the moving and the nonmoving. Because He is subtle, He is beyond the power of the material senses to see or to know. Although far, far away, He is also near to all **(Again with the distance being an illusion theme)**. (Prabhupada, p. 779)
>
> O chief of the Bhäratas, know that whatever you see in existence, both the moving and the nonmoving, is only a combination of the field of activities and the knower of the field. (Prabhupada, p. 796)
>
> One who can see that all activities are performed by the body, which is created of material nature, and sees that the self does nothing, actually sees. (This quote will also be mentioned in the Comprehending Higher Dimensions with the 4th Dimensional Raindrop chapter.) (Prabhupada, p. 800)

The self that does nothing in that last statement is the soul not subject to all the movements and cycles of the Universe. All movements are caused by disequilibriums trying to become equilibriums, and the soul is already in equilibrium. Most people who read these passages won't have the faintest idea why these passages are significant.

In another Hindu book called the Isha Upanishad there are numerous quotes about higher beings being able to move in non-movement:

> The Self is one and unmoving, swifter than the mind: the devas (the senses) cannot overtake It as It darts before them. Remaining motionless It passes the running ones.
>
> It moves and moves not. Far away, It is near. Within all, it is yet outside.

This is from the Katha Upanishad, 'When the five instruments (senses) of knowledge stand still, together with the mind and when the intellect does not move, that is called the Supreme State.'

The Isha Upanishad describes Brahman with these qualities that clearly say that he is above movement according to this website, 'Brahman, though immobile and changeless, is described as "faster than the mind" and "superseding others who are running" because It is pre-existent everywhere, or in other words omnipresent at all pervading.' (Omnipresence will be discussed in detail in the next chapter.)

In the Svetasvatara Upanishad, Chapter III, likewise, mentions that this supreme power is without motion:

> 9 The whole universe is filled by the Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either smaller or greater; who stands alone, motionless as a tree, established in His own glory.

Another description matches what was said in The Hermetica about how the mover of all creation is himself not moved:

> That Brahman gives mobility to all, but is never caught in motion. Whether objects in the world are in motion derive their mobility from the power and brilliance of Brahman. Brahman, the centre on which everything else moves, is itself not in motion. Through Brahman's will acting in the causal sphere, both the subtle and the gross, both energy and the grosser from of energy called matter, are moved.

Remember the two quotes from The Hermetica, 'But if place is intelligible, it is intelligible not as god but as place, and if it were intelligible as god, it would be regarded so not as place but as energy capable of containing. Yet everything moved is moved not in something moved but in something at rest. And the mover is also at rest, unable to be moved conjointly' and 'Thus, all motion is moved in immobility and by immobility. And it happens that the motion of the cosmos and of every living thing made of matter is produced not by things outside the body but by those within it acting upon the outside, by intelligible entities, either soul or spirit or something else

incorporeal. For body does not move ensouled body, nor does it move any body at all, not even the soulless.'

This statement from The Tao of Physics, by Fritjof Capra (Capra, p. 190) mentions how two Hindu gods, Krishna and Shiva, keep the Universe moving, otherwise, it wouldn't exist at all:

> Hinduism has also found many ways of' expressing the dynamic nature of the universe in mythical language. Thus Krishna says in the Gita, 'If I did not engage in action, these worlds would perish,' and Shiva, the Cosmic Dancer, is perhaps the most perfect personification of the dynamic universe. Through his dance, Shiva sustains the manifold phenomena in the world, unifying all things by immersing them in his rhythm and making them participate in the dance a magnificent image of the dynamic unity of the universe.

Two other translations of that passage from the Bhavagad Gita, Chapter 3, Verse 24, are here:

> If I did not perform prescribed duties, all these worlds would be put to ruination. I would be the cause of creating unwanted population, and I would thereby destroy the peace of all living beings. (Prabhupada, p. 232)

> If I ceased to perform prescribed actions, all these worlds would perish. I would be responsible for the pandemonium that would prevail, and would thereby destroy the peace of the human race. BG 3.24: Chapter 3, Verse 24 – Bhagavad Gita, The Song of God – Swami Mukundananda (holy-bhagavad-gita.org)

The Universe if a reality of movement, as opposed to the reality of stillness. Without all the movements of nature – from the particle up to entirety of the Universe itself, the Universe would be a Singularity.

In another Hindu text, the Ashtavakra Gita, written around 500 BC, there are also numerous verses that emphasize the importance of nonaction. Here are all the ones I found just to demonstrate the importance of the concept in this text:

> 3.10 A great soul witnesses his body's actions as if they were another's. How can praise or blame disturb him?
> 3.11 Realizing the universe is illusion, having lost all curiosity, how can one of steady mind fear death?

> 11.1 Existence, non-existence, change-- this is the nature of things. Realizing this, stillness, serenity and bliss naturally follow.

> 11.4 One who knows for certain that birth and death, happiness and misery, come and go in obedience to destiny sees nothing to

accomplish. He engages in non-action, and in action remains unattached.

11.8 One who knows for certain that this manifold and wonderful universe is nothing becomes desireless Awareness and abides in the stillness of No-thing.

12.1 Becoming first intolerant of action, then of excessive speech, then of thought itself, I come to be here.

17.18 The sage is not conflicted by states of stillness and thought. His mind is empty. His home is the Absolute.

18.1 Praise That, which is Bliss itself, which is by nature stillness and light, and which by Its knowing reveals the world as a dream.

18.3 How can one whose innermost heart has been scorched by the sun of sorrow that comes from duty be happy until the sweet rain of torrential stillness?

18.19 He who is beyond existence and non-existence-- who is wise, satisfied, free of desire-- does nothing, though the world may see him in motion.

One who acts knowing “This is done by the body, not by I, pure Self,” indeed does nothing-- no matter how much acting takes place. **(This sounds similar to that passage mentioned in the Bhavagad Gita mentioned before, ‘One who sees inaction in action, and action in inaction, is intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities.’)**

18.22 For one who has transcended the world there is no joy or sorrow. With a stilled mind, he lives on with no body.

18.25 One who acts knowing “This is done by the body, not by I, pure Self,” indeed does nothing-- no matter how much acting takes place.

18.26 The liberated one acts without claiming to be acting…

18.27 Having had enough of the endless workings of the mind, the wise one comes to rest. He neither thinks, nor knows, nor hears, nor sees.

18.29 He who believes he is a person is constantly acting, even when the body is at rest. The sage knows he is not a person, and therefore does nothing, even when the body is in motion.

18.34 … The wise man by Truth alone is stilled.

18.39 … The wise one knows Truth, and is stillness itself.

18.51 When one realizes he is neither the actor nor the one who watches, the mind-storm is stilled.

18.58 Even doing nothing the dull one is anxious and distracted. Even amidst great action the wise one remains still.

18.60 Because he knows Self the wise one is not disrupted by practical life. He is deep and still, like a vast lake. He is not like ordinary people. His sorrows have vanished.

18.61 For the deluded one, even rest is an activity **(The soul of the ignorant is always in a state of rest, but exists in the illusion of movement).** For the wise, even action bears the fruit of stillness (Again the statement mentioned just before, '**One who sees inaction in action, and action in inaction, is intelligent among men').**

18.77 Though others may see him working, the sage does nothing. Knowledge has banished effort. He finds no reason to do or say.

20.9 Where is distraction, concentration, knowledge or delusion? Where is joy or sorrow? I am Stillness.

Non-action in Buddhism – that there's no such thing as a thing, there are only happenings

These paragraphs from The Tao of Physics (Capra, p. 202) also mention that the Buddhist belief that all things in the Universe are really happenings, or movements, rather than solid things as such. This makes sense if absolutely everything in the Universe is a frequency or an oscillation, from the particle, up to all the cycles of life and nature, up to star systems, up to galaxies, and beyond. This is what Fritjof Capra had to say:

> One of the principal teachings of the Buddha was that 'all compounded things are impermanent'. In the original Pali version of this famous saying," the term used for 'things' is sankhara (Sanskrit: samskara), a word which means first of all 'an event' or 'a happening'-also 'a deed', 'an act'-and only secondarily 'an existing thing'. This clearly shows that Buddhists have a dynamic conception of things as ever-changing processes. In the words of D. T. Suzuki, Buddhists have conceived an object as an event and not as a thing or substance . . . The Buddhist conception of 'things' as samskara (or sankhara), that is, as 'deeds', or 'events', makes it clear that Buddhists understand our experience in terms of time and movement. Like modern physicists, Buddhists see all objects as processes in a universal flux and deny the existence of any material substance. This denial is one of the most characteristic features of all schools of Buddhist philosophy. It is also characteristic of Chinese thought which developed a similar view of things as transitory stages in the ever-flowing Tao and was more concerned with their interrelations than with their reduction to an elementary substance. While European philosophy tended to find reality in substance,' writes Joseph Needham, 'Chinese philosophy tended to find it in relation.'

The Universe is made up of happenings and not things and that is a much more accurate way of seeing the reality that is the Universe. If everything is a happening, then there should be an equal and opposite reaction, and this is where everything being a cycle comes into the picture. This is why every particle has an anti-particle.

The Tao of Physics (Capra, p. 278) further relates how in the Eastern religion's happenings are emphasized over solid objects and how Physicists have adopted this world view:

> S-matrix theory comes very close to Eastern thought not only in its ultimate conclusion, but also in its general view of matter. It

> describes the world of subatomic particles as a dynamic network of events and emphasizes change and transformation rather than elementary structures or entities. In the East, such an emphasis is particularly strong in Buddhist thought where all things are seen as dynamic, impermanent and illusory. Thus S. Radhakrishnan writes: How do we come to think of things, rather than of processes in this absolute flux? By shutting our eyes to the successive events. It is an artificial attitude that makes sections in the stream of change, and calls them things . . . When we shall know the truth of things, we shall realise how absurd it is for us to worship isolated products of the incessant series of transformations as though they were eternal and real. Life is no thing or state of a thing, but continuous movement or change. Both the modern physicist and the Eastern mystic realized that all phenomena in this world of change transformation are dynamically interrelated. Hindus and Buddhists see this interrelation as a cosmic law, the law of karma, but they are generally not concerned with any specific patterns in the universal network of events. Chinese philosophy, on the other hand, which also emphasizes movement and change, has developed the notion of dynamic patterns which are continually formed and dissolved again in the cosmic flow of the Tao. In the I Ching, or Book of Changes, these patterns have been elaborated into a system of archetypal symbols, the so-called hexagrams.

The Tao of Physics (Capra, p. 283) has more statements about how the ancient Chinese and modern science see reality as being happenings and not things:

> …the fact that both modern physics and ancient Chinese thought consider change and transformation as the primary aspect of nature, and see the structures and symmetries generated by the changes as secondary.

Yes, the physical is certainly secondary to the underlying principles of the frequencies and transformations that lie underneath it. Also, this statement on the same page:

> In modern physics, we have come to see the ‘things’ of the subatomic world in very much the same way, laying stress upon movement, change and transformation and regarding the particles as transient stages in an ongoing cosmic process.

This passage from the Avatamsaka Sutra (Cleary, The Flower Ornament Scripture, p. 682) has an astonishingly accurate description of how particles behave and the fact that they can appear and disappear in transient stages:

> They know all things are unreal, suddenly arising and suddenly perishing, having no solidity or stability, like dreams, like reflections, like phantoms, like illusions, fooling the ignorant.

If the Universe and everything that makes it up, are happenings, then the unhappening(s) can be none other than that underlying principle of the Universe which is the inaction that creates all actions or cycles.

The concept of rest turns up in the Avatamsaka Sutra, the main book of the Huayan, or Hua-yen, school of Mahayana Buddhism. This book is about how an enlightened being sees reality and it is a very large book to read. This statement (Cleary, The Flower Ornament Scripture, pp. 1288 - this book doesn't have page numbers so I'm going by the PDF page numbers.) talks about how enlightened people and teachings tap into the same force that holds all the planets, stars, and galaxies – why not the entire Universe for that matter? – in place, which is rest:

> …just as all worlds rest in space while space rests on nothing, similarly all true teachings rest on great enlightening beings while they rest on nothing.

The 'nothing' in that statement is none other than the underlying principle of the Universe that is the Void and the Singularity. It's not so much planets that orbit the star but the planet's centre of gravity (which is a thinning out of space and time making it closer to the Void) that does the orbiting; the planet is just locked into that into that centre of gravity.

There are other statements in the Avatamsaka Sutra that also talk about the rest as well. These quotes are from The Flower Ornament Scripture book mentioned in the references (Cleary):

> Page 684: 'Their bodies are unmoving, ever tranquil, Yet they manifest their bodies in everything; Those of boundless bodies travel this path.'
>
> Page 685: 'Able to rest in the treasury of nonobstruction, They comprehend all realms of reality: This is the path of those who delve deeply.'
>
> Page 737: 'Unspeakably many enlightening beings came from various lands in other regions and assembled; the congregation was pure, their reality-body non-polarised; they rested on nothing, and were freely able to perform the actions of Buddhas. (Again with the resting on nothing.)
>
> Page 739: 'they traveled to all buddha-lands without hindrance; they saw the pure body of reality which rests on nothing.'

Page 862: ‘may all sentient beings attain an independent body, which rests on nothing, and all be endowed with nonreliant, unattached knowledge’. (The enlightened being resting on nothing is really emphasized all throughout this Buddhist scriptures.)

Page 763: ‘Also, sentient beings are wrapped up in the web of attachments, covered by the shroud of ignorance, clinging to all existents, pursuing them unceasingly, entering the cage of suffering, acting like maniacs, totally void of virtue or knowledge, always doubtful and confused; they do not perceive the place of peace, they do not know the path of emancipation, they revolve in birth and death without rest, always submerged in the mire of suffering.’

Page 920:

The various consequences in all worlds
Are each different—
All are made from the power of acts;
If action is stopped, all come to an end.

This quote from Desmond Lesley sounds similar ‘the universe which is kept in motion because of its off-balance seeking an equilibrium (if it ever did reach an equilibrium naturally all motion would cease.

This one talks about the lack of rest being one of the conditions that leads to so many of life’s afflictions, pages 2352-2353, ‘In ordinary people, the seven conditions of ignorance, restlessness, self-consciousness, name and form, sense receptors, contact, and reception are currently active, so they cling greedily and obstinately, thus forming the three conditions of craving, grasping, and becoming. From these three conditions develop the conditions of birth, aging, sickness, and death.’

The concept of nonmovement also occurs in the Tibetan Buddhist texts, called the Kangyur, in places such as this one in The Perfection of Wisdom in Eighteen Thousand Lines:

19.82
“Subhūti, where you said, ‘Lord, you cannot apprehend the Great Vehicle coming, cannot apprehend it going, and cannot apprehend it remaining either,’341 it is exactly so, Subhūti, it is exactly so! Subhūti, you cannot apprehend the Great Vehicle coming or going, and you cannot apprehend it remaining. And why? Because all dharmas are unmoving. They do not go anywhere, they do not come from anywhere, and they do not remain anywhere.

19.83
“And why? Because the basic nature of form does not come from anywhere, does not go anywhere, and does not remain anywhere,

and the basic nature of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The suchness of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the suchness of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The intrinsic nature of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the intrinsic nature of feeling, perception, volitional factors, and consciousness does not come from anywhere, does not go anywhere, and does not remain anywhere. The mark of form does not come from anywhere, does not go anywhere, and does not remain anywhere, and the mark of feeling, perception, volitional factors, and consciousness [F.205.a] does not come from anywhere, does not go anywhere, and does not remain anywhere.

46.39

"Subhūti, all phenomena have being unmoving as their way of being; they do not pass beyond that way of being. And why? Because phenomena do not move anywhere, so going and coming do not exist.

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